

# SBC Mission Gifts Up 13.8% In July

NASHVILLE (BP) — Total mission gifts to Southern Baptist Convention causes during the month of July increased 13.8 per cent, with the highest rate of giving for any July in Southern Baptist history, SBC officials said here.

The big month of giving in July brought combined contributions through the denomination's Cooperative Program unified budget and to specific designated causes for the first seven months of 1971 to an increase of 6.47 per cent over 1970 contributions.

Total Cooperative Program and designated gifts for the year passed the \$40 million mark by the end of July. The total was \$40,074,153, compared

to \$37,638,052 in 1970, an increase of \$2.4 million or 6.47 per cent.

Cooperative Program contributions for the year exceeded 1970 gifts by \$1 million, with \$17.7 million given through the unified budget during the seven-month period. It was an increase of an even six per cent.

Designated gifts were up \$1.4 million, or 6.85 per cent to a total of \$22.3 million.

For the month of July, Cooperative Program receipts increased 9.03 per cent for a record \$2,639,022 given during July. Through the amount is a record for any July during SBC history, it falls short of the record \$2.9 given last January.

An even greater increase was reported in designated giving for July. Designated contributions increased 43.11 per cent over designations for July of 1970. Designated gifts for the month totalled \$564,876, compared to \$394,719 in July, 1970.

John H. Williams, financial planning secretary for the SBC Executive Committee which prepared the monthly report, said he did not know why contributions increased beyond expectations during July, but that SBC officials were "very encouraged" over the report.

Williams said that the increases seemed to come generally in almost all states in the SBC, with decreases reported in only a few states.

James V. Lackey, executive director of the Southern Baptist Stewardship Commission, speculated that some of the increases might be due to increased giving by children attending summer Vacation Bible Schools throughout the denomination, but Williams said he felt it was a little too early for most Bible school contributions to arrive in the national office.

Of the \$40 million given in total contributions for the year, \$26 million has been distributed to SBC foreign mission efforts through the denomination's Foreign Mission Board. About \$17 million of the \$26 million going to foreign missions was in designated gifts.

In addition, about \$8.5 million has gone to support the nation-wide efforts of the SBC Home Mission Board, including \$5.2 million of that amount in designated gifts.

Nineteen agencies and institutions of the Southern Baptist Convention receive financial support through the Cooperative Program unified budget.

## BWA Selects Stockholm Congress Site

WOLFVILLE, Nova Scotia (BP) — Baptist World Alliance Executive Committee members from 26 countries meeting here elected two new staff members, advanced plans for a world mission of reconciliation, and chose Stockholm, Sweden, as the place for the next Baptist World Congress.

The 13th Baptist World Congress, expected to attract 10,000 delegates from 70 countries, will meet at Stockholm in July, 1975. The site was chosen by the committee over Dusseldorf, Germany.

The Alliance Executive Committee, meeting for annual session at Acadia University here, voted plans for implementing a World Mission of Reconciliation through Jesus Christ.

The reconciliation effort, emphasizing both evangelism and harmony in human affairs, was endorsed by the 12th Baptist World Congress in Tokyo in July, 1970.

Joseph B. Underwood, consultant in evangelism for the Southern Baptist Foreign Mission Board in Richmond, Va., (U.S.A.), was named general chairman to guide the four-year effort culminating in 1975.

Twelve regional chairmen were also named to promote the program among Baptists in their continents.

In another major action, the Executive Committee elected two new associate secretaries on the Baptist World Alliance staff in Washington, D. C.

Carl W. Tiller, an executive in the U. S. Office of Management and Budget, for President Richard M.

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# The Baptist Record

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## Foreign Mission Board

# 67 Journeymen Commissioned

## Horne Named To Seminary Post In Delta

Rev. Adron Horne has been named as Dean of the Northwest Delta Center of the Mississippi Baptist Seminary at Mound Bayou, according to Charles Clark, of Merigold, chairman of the Holding Board of the Center.



Mr. Horne, who will make his home in Cleveland and serve the Mississippi Delta as a teacher-missionary, succeeds Rev. Richard Brogan who on September 30 will become director of the Department of Work With National Baptists of the Mississippi Baptist Convention Board, Jackson.

Mr. Horne will also serve as director of promotion and education for the Seminary and as a resource person to Negro Baptists he will relate Southern Baptist programs and personnel through conferences, institutes and clinics.

Mr. Horne will also be supported by the Southern Baptist Home Mission Board in Atlanta and the Mississippi Baptist Convention Board, Jackson.

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RICHMOND (BP) — Sixty-seven new missionary journeymen were charged during a commissioning service here to go to 33 countries of the world and reach out to the people with the message that "Jesus cares for you."

Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, told the journeymen that Baptists send missionaries overseas "because people are there and because Jesus is concerned for all people."

"In many places there will be that which is unattractive," he said. "You will find some who were born in blind alleys unable to break out of their circumstances."

"You will not love the circumstances, but you will love the people," he predicted. "We must reach out to them to say we care."

Journeymen are college graduates no older than 26 who apply their training to critical needs abroad, a Baptist spokesman said. They work alongside career missionaries in a specific assignment for two years.

This year journeymen will go to 33 countries. Twenty-four were commissioned for Africa, 11 for East Asia, seven for Europe and the Middle East, five for Middle America and the Caribbean, 12 for South America, and eight for Southeast Asia.

Their job assignments include teaching, youth work, agricultural assistance, nursing, bookkeeping, film and television production, and secretarial work.

About half the journeymen were seniors at a college or university when selected for training last April; seven were graduate students. Nine were elementary or high school teachers, five were nurses, one was in the U. S. Army, and eight worked for businesses.

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Mr. and Mrs. Don Boone, two of the 67 missionary journeymen recently commissioned by the Foreign Mission Board, practice aloud in a language study session during training this summer. They were preparing for two years of work with Asian youth in Nairobi, Kenya. Boone was assistant director of religious activities at Mississippi College, before becoming a journeyman; Mrs. Boone is the former Debbie Doolittle of Greenwood. Other Mississippians who will work alongside career missionaries overseas as journeymen are Allen Clark of Leland, Laura Dubuisson of Gulfport, Connie Ellis of West Point, and Mr. and Mrs. Tim Rayborn of Jayess. (Photo by Bob Harper)

## Nashville Seeks An Overturn Of Methodist Tax Decision

NASHVILLE (RNS) — The government of Metropolitan Nashville-Davidson County has gone to court in an attempt to have all the property of the Methodist Publishing House declared taxable.

Already pending was a Publishing House suit to have all its property exempted.

The city is displeased with an early 1971 Chancery Court ruling that the firm's property is taxable in propor-

tion to the percentage of non-religious sales to total sales. Taxation of certain portions of administrative space also was approved.

For many years, the United Methodist publishing agency has paid some taxes on parking lots, a cafeteria and the ad valorem on the inventory of its local Cokesbury Book Store. It appealed the chancery decision.

In mid-1969, the Metropolitan Board of Equalization levied tax assessments on six religious publishing operations, including the Southern Baptist Sunday School Board, Chancelor Frank Drowota ruled that some property of both the Methodist and Baptist agencies are taxable but he exempted that used "exclusively for religious purposes."

The city has not, to date, appealed the decision on the Baptist Sunday School Board. The United Methodist firm must operate entirely for religious purposes in order to have any part of its property exempt.

"The Methodist Publishing House operates a worldwide printing and publishing business for a profit," according to the municipal suit. "Representatives of the business frankly admit that the business is operated

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# Dangers When Baptist Colleges Get Tax Aid

By Hugh Wamble  
Midwestern Baptist Seminary  
Kansas City

All News from New England (1932) is the title of a book by John Clarke, founder of the Baptist church in New-

port, R. I., and close friend of Roger Williams. It describes what results when civil and church officials conspire to abuse religious liberty.

The title of a recent Baptist Press story about a mid-June meeting of the Association of Southern Baptist Colleges in Nashville at which public officials from Illinois and North Carolina spoke.

According to the report, these two officials advocated a "tuition equalization" scheme for channeling tax funds to church-related colleges for

their general operating costs. The simplest meaning of "tuition equalization" is that the state will pay the difference between attending a public school, real beneficiaries are middle and upper-income families. Sometimes "tuition equalization" is used as a synonym for "parity," meaning that the state will pay as much for a private (church-related) school student as for a public school student.

Both of these public officials seek, according to the story, to "weld private and public higher education systems

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## Lobbying Religious Groups

# Tax-Exempt Status Threatened

WASHINGTON, D. C. (RNS) — A movement apparently aimed at removing the tax-exempt status of religious groups which attempt by lobbying to influence legislation in Congress has been called into question.

Deltan Franz, head of the Peace Section-Washington Office of the Menonite Central Committee, writing in the current issue of the office's bi-monthly Washington Memo said:

"The efforts of religious groups in influencing public policy is increasingly being discussed in government circles. Related to the communica-

tion of concerns to government officials by representatives of church bodies is the tax-exempt status of these religious and charitable organizations."

He held that until recently the Internal Revenue Service has not been concerned about the regulations on lobbying and tax exemption for churches. But churches, churchmen and church related agencies have been taking a more active role, he said, as molders of public opinion and policy in recent years. "This has promoted a renewal of questions on the

pros and cons of limiting the voice of tax-exempt groups in the public-governmental arena," Mr. Franz said.

"The chances are probably not very great that the Internal Revenue Service will begin withdrawing the tax-exempt status of church bodies because of the thorny church-state issues involved," he said. "The larger issue, however, is whether tax exemption should carry with it a prohibition against efforts to influence the government."

Referring to what he called "all

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## By Veteran Missionary

# Nixon's China Dealings Are Opposed

ST. LOUIS (RNS) — A 20-year veteran Catholic missionary in China, whose experiences with the Communists later prompted him to found the anti-Communist Cardinal Mindszenty Foundation, takes a dim view of President Richard M. Nixon's proposed visit to Peking.

Father Stephen Dunker, C.M., a Vincentian missionary on leave from assignment in Taiwan, believes that official recognition of Red China by the United States will eventually lead to the abandonment of the Nationalist Chinese on Taiwan—and with it the

hope of those expatriate Chinese to return to their former homeland.

"Both sides—the Communists and the Chiang government in Taiwan—have said that the two-China policy would be unacceptable," Father Dunker said here in an interview. "Unless we have a two-China policy, we will have desertion by Nixon of Taiwan." Such desertion, could easily invite a Communist invasion of the island, Father Dunker said. "The people of Formosa support Chiang, and I know that the people on mainland China would also accept him

back, if he could go back. That is why I think the Nixon trip is a bad idea."

A native of Perryville, Mo., Father Dunker served during the Thirties in Linchuan, in the province of Kiangsi, China, the province where the Communist political movement was crushed by Chiang Kai-shek in 1933.

While still in China during the post-World War II period, Father Dunker witnessed first-hand the takeover of the government by the Communist powers.

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## Sea Of Galilee With Tiberias In Background

The work of righteousness shall be peace. (Isa. 33:17)—A view of the Sea of Galilee with Tiberias

in the background, photographed during a recent Radio-Television Commission production tour of the Holy Land.



# Dangers When Baptist Colleges Get Tax Aid

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tems together" (emphasis added) — that is, to bring private and church-related education under state control. There are grave dangers in these public officials' proposals for "helping" church-related colleges. Baptist educators would be wise to avoid these dangers. And Baptist people would be wise to insist that Baptist educators avoid them.

One danger is that Baptist educators, perhaps zealous to find "easy" solutions to their institutions' financial problems, may take the lead in sacrificing a basic element of the Baptist genius, namely, devotion to the principle of church-state separation in educational matters. In recent years many Baptist educators — and their number grows steadily — have been using rhetoric formerly spoken only by those whose denominations advocate government taxation of everyone to finance education in church-controlled schools: freedom of choice" (of course, at taxpayers' expense, and without recognizing that "choices" in church-related liberal arts schools are usually fewer than in public schools), "monopoly of public education" (without recognizing that public schools are an arm of government which, by its nature, is monopolistic), "values of competition" (without recognizing that competition financed by tax funds is socialistic, not competitive), "saving the taxpayers money" (without recognizing that there is potential for much higher costs when government begins to subsidize the more expensive private and church-related schools or without recognizing that there is no savings when the state pays the same amount per student wherever he attends).

Another danger is that Baptist colleges which sacrifice the principle of church-state separation will lose the backing of supporting religious constituencies. Several state conventions of Southern Baptists have reprimanded Baptist colleges which sought or secured tax funds. None, to the best of my knowledge, has officially approved the use of public funds for operating costs.

Another danger is that Baptist colleges which secure tax funds for their operations will lose the character that justifies their existence as Baptist schools. They will find themselves in a condition like one who has gained the whole world but lost his own soul. What kind of Baptist school will it be when it has so compromised itself that it cannot advocate soul liberty and church-state separation?

Another danger is that Baptist colleges which secure tax funds will come under public control. With government funds goes government control.

This is the clear meaning — which Baptist educators should carefully ponder — of the recent U.S. Supreme Court's 5-4 decision (Tilton v. Richardson, No. 153, June 28, 1971) which upheld a Federal law providing once-for-all grants of Federal funds to finance construction of certain facilities restricted to secular uses and special education.

Four justices opposed these grants as unconstitutional. Five justices upheld them — but here is the hooker — provided the Federal government controls the use of these facilities forever. The law called for Federal supervision for twenty years to prevent religious use.

The Court said: "If, at the end of 20 years the building is, for example, converted into a chapel or otherwise used to promote religious interests, the original federal grant will in part have the effect of advancing religion" (p. 10).

So the Court knocked out the 20-year limitation as a violation of "the Religion Clauses" of the First Amendment and gave the Federal government perpetual supervision over the use of facilities financed by Federal construction grants.

The Court also said that "individual projects can be properly evaluated and when challenges arise with respect to particular recipients and some evidence is then presented to show that the institution does in fact possess these characteristics" (p. 9) — "religious restrictions on admissions, requires attendance at religious activities, compels obedience to the doctrines and dogmas of the faith, requires instruction in theology and doctrine, and does everything it can to propagate a particular religion" (p. 8). These characteristics, the Court observed, did not apply to the four institutions involved in the Tilton case.

The implications are clear: (1) Federal control will continue. (2) Federal courts can force recipient schools to avoid practices which tend to advance religion.

If Baptist educators want to maintain Baptist institutions, they would be wise to avoid dependence on public funds.

In 1784 James Madison, later to become the author of the First Amendment, deplored an arrangement under which government presumed to "employ religion as an engine of civil policy." Church schools which accept public funds in the 1970's to promote the state's "secular" objectives may end up with the painful discovery that

government is using them as "engines of civil policy."

In 1786 Virginia Baptists opposed a legislative act under which the state set up corporate bodies related to churches and granted public property to them. They said that "the act appears a Bitumen to Cement Church and State together." It's hard to crack such cement once it hardens.

Baptist educators would do well to stick by Baptists' commitment to church-state separation in educational matters. They should study carefully the wise statement with which Dr. Ben C. Fisher, executive secretary — treasurer of the Southern Baptist Convention's Education Commission, concluded his speech before

the Association of Baptist Professors of Religion in Atlanta, February 20, 1971:

"... as far as Baptist colleges are concerned the greatest constituency we have are our Baptist people. The greatest single source of financial support outside of student income is coming from Baptist individuals or from Baptist state conventions. The largest part of out student bodies are still coming from Baptist homes. As far as our Baptist schools are concerned it is my judgment that it is not a matter of disassociating from a convention and becoming independent.

"... we do not have a single college or university that has much of a

chance for survival as a private institution apart from its Baptist relationship. Our best course of action is to find our place of service as church-related colleges and to act consistently with our statements of purpose."

Historically, Baptists have opposed the use of tax funds to finance the operation of church-related schools. It is unreasonable to expect Baptists to favor being taxes to finance education in Baptist and other denominations' schools.

Baptists are not yet ready to adopt the notion that it is consistent with religious liberty for government to tax everyone to finance church schools by direct or indirect means.

## Nixon's China Dealings Are Opposed

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"The town where I lived in 1949 was in the southeast part of the country, about 400 miles inland from Hong Kong," the priest related. "The treatment of the people by the Communist soldiers at first was very good."

"The Communists were then afraid if they persecuted the people they would run away. Then the suppression started a few months afterward."

"There was the loss of liberties, of religious freedom, of press freedom, of freedom of speech. They began to kill or imprison all the leaders. There was regimentation of the people."

The priest said the few landholders and farmers were then expelled and their lands appropriated. "And then the lawyers were purged. They destroyed and liquidated all leaders. If you were the best lawyer in town, you were killed. If you were the head of the PTA, you were killed. Their system is to divide the people, to kill the leaders, so that no one will dare to make a move against them and office communist will control 5,000 people."

He lived for 27 months under the Communist regime, during which time he was brought before the People's Court five times, was fined \$5,000 and then imprisoned. In 1951, the authorities took him to the border and released him into Hong Kong.

In 1958, while assigned to the Vincentian Fathers' mission headquarters in St. Louis, he founded the Dardinal Mindszenty Foundation. Father Dunker said, although named for the Hungarian prelate, the group is opposed to communism anywhere in the

world, he said, because communism's aid "is the destruction of freedom and the total enslavement of the people. This is the thing that made me want to fight communism."

Father Dunker said he thought "misinformation" on the part of the American government was motivating President Nixon's trip.

"They say you cannot ignore the 700 million people of China. I say that this is a false premise, that you are not recognizing 700 million people, you are only recognizing the Communist elite and the other 699 million people will be driven to despair because their only hope of being liberated some day was for the Communist government not to be recognized by the United States."

The priest said the apparent dura-

bility of the Communist government of China was an unjust basis for rapprochement.

"Say that in this country we had a coup, and few Army generals overthrew the government, and some way the Congress and the Administration went to Hawaii."

"And say that the Army stayed loyal to the legitimate government and went along. And say that the coup officers made an agreement with Russia, and the U.S. became a puppet of the Russians."

"My question is, at what point would the government in Hawaii become illegitimate and the government of the coup officers become legitimate? I do not think that the time element really has anything to do with it."



Leaders Look At Tournament Trophies

Rev. Fred Tarpley, superintendent of missions, (right) and R. W. Brister of Jackson, director of the Hinds-Madison Association Slow Pitch Softball Tournament '70, are seen looking at the trophies at the tournament. All those interested in the Tournament are asked to contact Mr. Brister at Hinds-Madison Baptist Association, Box 4696, Jackson, 39216 or Tel. 366-0860 or 362-8676.

## 'Baptist Hour' To Repeat Most Requested Sermons

FORT WORTH, TEX. — In September "The Baptist Hour," celebrating its 30th anniversary this year, will feature four of the most requested sermons preached on the program by Dr. Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City and regular speaker on the SBC Radio-Television Commission radio program for fourteen years.

The September programs also will offer listeners a free copy of a "Baptist Hour 30th Anniversary" booklet prepared by the Commission.

The Hobbs sermon for Sept. 5 will be "They Lived Happily Ever After." First delivered on June 24, 1962, the message is in the form of an imaginary marriage counseling session with a young couple.

On Sept. 12 the sermon will be "How Great Is Your God?" from the Feb. 3, 1963 "Baptist Hour," a message challenging man to realize the omnipotence and omniscience of God. "Don't Neglect the Foundation," in which Hobbs gives the recipe for a happy home, will be presented on May 2, 1965. "The Call to Repentance," a strong evangelistic message from the Jan. 12, 1969 "Baptist

Hour," will be rebroadcast Sept. 26. Except for the sermon portions, all elements of the September program will be new.

The anniversary booklet will be a collectors edition printed in limited number. It will include a historical sketch of "The Baptist Hour," names of the program and a reprint of the first message preached on the program by Dr. George W. Truett, Feb. 12, 1941.

"The Baptist Hour," which began on 17 stations in 1941, is now heard in all fifty states on about 450 stations.

### Baylor Medical To Get State Aid, Lower Tuition

HOUSTON (BP) — Baylor College of Medicine here, which was cut loose from the Baptist General Convention of Texas in late 1969, expects to sign a contract with the Coordinating Board of the Texas College and University System by early September.

Trustees of the medical school have voted to cut tuition for Texas residents from \$2,000 to \$400 a year.



Mississippi Women Visit Northern Plains

Recently thirty-nine women from Mississippi, (pictured above) were guests in Baptist homes in and around Rapid City, South Dakota.

When the group arrived in Rapid City they were greeted by Miss Nicy Murphy, WMU Executive Secretary of the Northern Plains Baptist Convention. Following a tour through the state Baptist headquarters building, Miss Murphy directed a tour of scenic attractions in the Rapid City area and a visit to Knollwood Baptist Church and the Sioux Indian Church.

A delicious supper was served the group and the hostesses for the

evening at Calvary Baptist Church the first Southern Baptist Convention church in South Dakota. Some of the party stayed overnight in the home of Mississippians Jimmy and Sandy Brannon (pastor Temple Baptist Church in Rapid City) while others spent the night in the home of Jerry and Lynda Ashley Glass (he of Star, she of Hazlehurst) pastor the Sturgis Baptist Church.

The group of Mississippi women made the state-WMU-sponsored mission tour through South Dakota en route to WMU Conference at Glorieta, N.M., Assembly.

## MC Names Speaker For Summer Commencement

Rev. Schuyler M. Batson, pictured, pastor of Emmanuel Church, Alexandria, La., has been named as speaker.



Mr. Batson, 4 p.m. Rev. Batson, a former Mississippi pastor, will be addressing the 183 students, their families and friends, who are scheduled to receive degrees.

Of the degree recipients, 84 will receive one of six bachelor degrees offered, while 99 will be awarded one of four master degrees available.

Mr. Batson is a native of Hillsdale, Miss.

Before going to the Emmanuel Baptist Church in 1965, he served some of the most prominent churches in Mississippi.

## Horne Named - - -

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Mr. Horne and his family were scheduled to move into their home at 1206 Avery Street in Cleveland on August 17.

A native of Jackson, Tenn., Mr. Horne was educated at Union University, Jackson, Tenn., and Southwest Baptist Seminary, Fort Worth, Texas.

He has served as pastor of churches for the past 15 years.

In assuming this position, he left the Jericho Baptist Church in Union County, where he had served for the past eight years. Mrs. Horne, the former Hildred Taylor, also a Tennessean, is a registered nurse. They have one daughter Lisa, 11.

Mr. Horne has toured much of Europe and has been to the Holy Land three times. He is the past president of the Northeast Mississippi Pastors' Conference and a member of the Mississippi Baptist Convention Board.

Prayer is the key of the day and the lock of the night.—Brooks.

It is better to give a cheap bouquet to a living friend, this very day, than a bunch of roses, white and red, to lay on his casket when he's dead.

## BWA Selects Stockholm As Congress Site

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the Alliance; and Theo Patnaik, a 34-year-old native of India who directs international student work in the San Francisco area for the Southern Baptist Home Mission Board, was elected youth secretary.

Tiller will succeed Frank H. Woyke next March when Woyke retires. Patnaik will succeed Robert S. Denny, who was named general secretary of the Alliance in 1969.

The Executive Committee approved applications for membership in the Alliance from the Western Congo Baptist Convention and the Baptist Convention of Kenya.

The Alliance is a fellowship of 91 Baptist conventions and unions in 73 countries. Total membership comprises some 27 million of the 31 million Baptists in the world.

V. Carney Hargroves of Philadelphia, president of the Baptist World Alliance, said the Wolfville meeting was one of the most representative gatherings of the Alliance's Executive Committee in its history.

A total of 160 persons participated in meetings of the executive group and five international Baptist study commissions.

In other business, the Executive Committee members trimmed the 1972 budget for the Alliance from \$206,000 to \$194,500, and set a 1973 budget at \$199,500.

In addition, a goal of \$210,000 was set for relief and rehabilitation work. A report showed relief expenditures of \$1,854,000 by constituent Baptist bodies during 1970.

All 160 persons attending the meeting participated in study commissions dealing with subjects of common interest. The commissions study Baptist doctrine, evangelism and missions, Christian teaching and training, religious liberty and human rights, and Cooperative Christianity.

Six young people of college age were invited to participate in all of the sessions. They were Gary Cook of Waco, Tex.; David Waltz of Princeton, N. J.; Gary Wright of Knoxville,

Tenn.; David Michael Hamm of Baltimore, Md.; Miss Ida Armstrong of Washington, D.C.; and Miss Barbara Conzelmann of Philadelphia.

The Executive Committee received a lengthy cable from William R. Tolbert, new president of the Republic of Liberia. Tolbert was president of the Baptist World Alliance from 1965-70 and had planned to attend the Wolfville meeting, but his plans were changed with the sudden death of Liberian President William V. S. Tubman. Tolbert was vice president of Liberia at the time.

The Executive Committee replied to President Tolbert's cable with its own message of prayerful concern for the new chief of state.

In the general secretary's report, Robert S. Denny called attention to the widening role of leadership being taken by Baptists in countries outside of America and Europe where the Alliance had its beginnings.

Twelve vice presidents of the Alliance come from 10 different countries, and the chairmen of the organization's three departments are from three different continents. They are David Wong of Hong Kong, head of the Men's Department; Mrs. R. L. Mathis of Waco, Tex., the Women's Department; and Karl-Heinz Walter of Germany, the Youth Department.

Walter told the committee that the dates previously announced for the Eighth Baptist World Youth Conference probably will be changed from 1973 to 1974, because of a conflict with a meeting of the European Baptist Congress. Walter also stated that there had been difficulties in negotiations for facilities at Squaw Valley, Calif., the announced 1973 site, and another location in the U. S. A. may be required for the conference.

In approving the program for the 1973-75 Baptist World Mission of Reconciliation Through Jesus Christ, the Executive Committee outlined four "practical, redemptive ministries of reconciliation and evangelism endeavors that can help to achieve the ideals of this mission."

They are: (1) spiritual renewal, (2) rediscovery and involvement of the laity, (3) cooperative and diversified evangelistic witnessing, and (4) positive expressions of the love of God through ministries of reconciliation.



## Names In The News

Rev. Robert C. Cannon, after nearly forty-five years in the Christian ministry, pastor of the First Baptist Church, Horn Lake, will be retiring from the pastorate as of October 1, 1971.

Mr. Cannon has served the Horn Lake Church for the past eight and one-half years, and formerly pastor of the Merton Avenue Baptist Church, Memphis, some seventeen years. He has pastored only four churches in three different states, where he led in a building program in each of the churches. He contemplates staying busy most of the time conducting Mission Crusade tours, revivals, and supply work.

Rev. and Mrs. Cannon live in their home at 6185 Millbranch Road, Southaven.

Mr. Cannon has been active in Baptist denominational life during his ministry serving on the Sunday School Board, the Radio and Television Commission.

Dr. Larry G. Rohman, pastor of First Baptist Church in Jackson, and Luther Russell Bush, III, a layman of Columbia, have been selected as outstanding Young men of America for 1971 and will appear in the annual biographical compilations, "Outstanding Young Men of America." Mr. Bush is the son of Dr. Russell Bush, Jr., well-known Columbia dentist and Baptist layman.

Rev. and Mrs. Jack D. Hancox, missionaries who have completed furlough in the States, were scheduled to depart July 15 for Guadeloupe (address: Boite Postal 312, Pointe-a-Pitre, Guadeloupe, French West Indies). Both Mr. and Mrs. Hancox are Tennesseans. She is a native of Maryville; she is the former Doris White of Columbia. They were appointed by the Foreign Mission Board in 1959.

Rev. and Mrs. Gerald Riddell, missionaries who have completed furlough in the States, were scheduled to depart July 15 for Chile (address: Casilla 777, Punta Arenas, Chile). Riddell, a Texan, was born in Caddo. The former Virgie Therrell of Mississippi, Mrs. Riddell was born in Meridian but moved to Ellenville as a teenager. They were appointed by the Foreign Mission Board in 1944.

Rev. and Mrs. Edward B. Trott, missionaries on furlough from Brazil, may now be addressed at 2334 Corbett Place, Jackson, Miss. 39204. Born in Dallas, Tex., he also lived for a short time near White Oak, Okla., while growing up. The former Freda Porter, she was born in Meridian, Miss., and also lived in Langview, Tex., while growing up. They were appointed by the Foreign Mission Board in 1957.

Frankie Hilland, of 633 Byhalia Cove, Hernando, represented Mississippi in the Nation Youth Bible Drill Tournament at Ridgecrest Baptist Assembly. He was awarded an attractive tie pin for his efforts. No national champion was named, but each state winner participated in a demonstration drill.

Rev. George S. Dodd of Natchez, began as pastor of the Concord Baptist Church, Greenville, Fla., August 1. The church is near the Georgia line and is a member of the Mercer, Ga., Association. Mr. Dodd is retired after 20 years in the U. S. Army. He has completed three semesters at Baptist Bible Institute here.

Mrs. Dodd, who was Gracie Perkins of Sylvester and Roman, Texas, also attends BBI classes. They have sons ages 17 and 15, and one daughter 6. The family lives in 2 Lakeview Court on the BBI campus.

Rev. and Mrs. Charles Whitten (Charles and Indy) have changed their address in Madrid, Spain. The new address will be: Mateo Innurria, 11, 3-C, Madrid, 16, Spain. They have been living in a rented apartment and now have moved into an apartment which has been purchased by the Baptists. In a letter to the editor they report that they have just returned from a month of R. A. and G. A. camps, where they had some very wonderful experiences. The Whittens are widely known in Mississippi since they are from this state.

Mikeal M. Wade (pictured) was recently ordained to the Gospel Ministry by the Wildwood Baptist Church of Laurel. He is a 1971 graduate of William Carey College. He plans to further his studies later at one of the Southern Baptist Seminaries. During his college days he served as Minister of Music at Park Haven Baptist Church of Laurel and as Minister of Music and Youth at First Baptist Church of Leaksville, Ms.

Mr. Wade is the son of Mr. and Mrs. Milton O. Wade of Laurel. He is a 1971 graduate of William Carey College. He plans to further his studies later at one of the Southern Baptist Seminaries. During his college days he served as Minister of Music at Park Haven Baptist Church of Laurel and as Minister of Music and Youth at First Baptist Church of Leaksville, Ms.

Rev. and Mrs. James L. Kellum Jr., missionary appointees to Vietnam, are the parents of a third child, Katherine Savannah, born June 25. The family may be addressed at 20304 56th Ave. W., Lynnwood, Wash. 98036. Mr. and Mrs. Kellum are natives of Mississippi. He was born in Lambert and grew up in Tutwiler, and Mrs. Kellum is the former Paulette Wolfe of Clarksdale. At the time of their appointment by the Foreign Mission Board last March, he was pastor of Richmond Highlands Baptist Church, Seattle.

Rev. and Mrs. Glen E. Puckett of Mt. Vernon Church, Columbus, announce the birth of their first child, a daughter, Robyn Anise, born July 21 at Lowndes General Hospital (weight 7 lb., 9 oz.). Her grandparents are Mr. and Mrs. George Puckett of Birmingham, Ala., and Mr. and Mrs. Haskel Hughes of Fort Payne, Ala.

## Tax-Exempt Status Is Threatened

(Continued From Page 1)

kinds of self-seeking groups pressuring Congressmen for their special interests (the liquor industry, the lobby, the defense industries). Mr. Franz asked why churches and other groups dedicated to human welfare should not also have free access to present their confessions to members of Congress.

As an illustration of "questionable regulations applied to lobbying," he cited the efforts last March of a tax-

### 67 Journeymen

(Continued From Page 1)

This year's contingent of journeymen is almost evenly divided between graduates of Baptist-sponsored schools and state-supported institutions.

Twenty-four of the 67 journeymen were summer missionaries under their campus Baptist Student Union program or the Southern Baptist Home Mission Board program while in college. Nine served for more than one summer in the states or overseas.

Journeyman commissioning was preceded by seven weeks of training this summer at Meredith College in Raleigh, N. C.

Including the newly employed journeymen, the Southern Baptist Foreign Mission Board's total overseas force now numbers 2,527.

### Baptist Girls Win In Miss Illinois Contest

AURORA, Ill. (BP) — An American Baptist who says she is "high on Jesus" and a Southern Baptist refugee from Cuba who hopes to do mission work with Spanish-Americans have won top honors in the recent Miss Illinois competition here.

Anita Pankratz, 21, of Chicago, was named Miss Illinois, and will represent her home state in the Miss America pageant in Atlantic City.

### Baptisms In Jordan Show Increase

AMMAN, Jordan (BP) — In less than one month recently, 41 persons were baptized in the country of Jordan, compared to a total of 13 conversions during all of last year, Southern Baptist missionaries reported here.

A spirit of revival is sweeping the Baptist churches of Jordan, said Paul S. C. Smith, Southern Baptist missionary to Jordan.

The sharp increase in baptisms has boosted membership in churches of the Jordan Baptist Convention by 24 per cent, Smith reported.

In Zarka, Jordan's second largest

than three years ago, 22 persons were baptized. Twelve candidates were awaiting baptism, and whole families have asked for the rite, Smith said.

Eleven girls from the Baptist girls' school in Ajloun were baptized recently, and more than 70 in grades five through 12 have made professions of faith in Christ preliminary to baptism, he reported.

Seven persons were to be baptized in Irbid on July 18; two of them were from the village of Taiybeh.

"It is really a wonderful experience to see people emerge from the fear of bombs, bullets and revolution and enter into a fear of the Lord and a love for him," said Smith, a native of Mississippi and missionary to Jordan since 1963.

Southern Baptists, who began work in Jordan in 1952, carry on a combination of educational, medical and evangelical ministries. Currently, 14 SBC missionaries are assigned to Jordan.

### Baptist Group In Finland Celebrates Summer In Worship

Swedish-speaking Baptists of Finland, meeting in annual conference, June 24-27, joined all of Scandinavia in celebrating the height of summer by holding worship services beyond midnight. The commemoration came at the end of the first day, which had been spent in business sessions.

Scandinavians celebrate mid-summer when the sun can be seen throughout the night in the northern part of the peninsula countries.

Some of the Baptist sessions drew as many as 1,300 persons. Among the distinguished guests were V. Carney Hargroves of the USA, president of the Baptist World Alliance; Erik Ruden, general secretary of the Baptist Union of Sweden and former secretary of the European Baptist Federation; and four representatives from the Soviet Union: Michael Zhidkov, Peter Chartrov, Alexei Stoyan, and Valentina Ryndi. (EBPS)

exempt business organization to exert "pressure and influence" on the government to subsidize the supersonic transport (SST) project.

"Church bodies are, on the other hand," Mr. Franz wrote, "to be tax-exempt only so long as no 'substantial' part of their activities constitutes attempts to influence legislation."

"We, as Mennonite agencies and individuals, spend a very limited amount of time in attempting to influence legislation. We are primarily involved in monitoring the trends and gathering information. Nevertheless, an important freedom is involved here which affects us as it does other religious bodies."

Examples he gave included testimony presented by Mennonite groups before Congressional committees on such concerns as conscientious objection to war and the plight of war refugees in Vietnam.

"If the Internal Revenue Service should move to tighten up on the freedom of religious bodies to influence legislation," he said, "the moneyed forces with their vested interests would come to have an even greater influence on Congress. This would create a serious imbalance in the democratic process, which should allow the concerns of all economic and social interests to gain the ear of Congress without favor."

"Whether or not church bodies decide to make representation to the government on conscientious objection provisions or to seek an end to the draft, the war, hunger, or the suffering of refugees, the right of the church to speak out on issues that affect the lives and welfare of people must surely be defended," Mr. Franz said. "This is a valid part of the church's witness to the world; and is not negotiable in return for the privilege of tax exemption."

The Mennonite leader said he does not see a "severe restricting of the freedoms of religious, tax-exempt bodies in the immediate future," but he does feel that the "current indications of uneasiness in the area" suggest the need for vigilance. "To consider tax exemption as 'hush money' to force public-interest groups into silence is to introduce a dangerous principle," he asserted.

This issue may come into the open in Congress with the introduction of a bill by Sen. Edmund Muskie (D-Maine) to amend the Internal Revenue Code to permit tax-exempt groups to communicate directly with members of committees of Congress without fear or forfeiting tax exemption.



PIED PIPERS OF BRISBANE

BRISBANE, Calif.—Evangelist Billy Graham joins Gene Fogleman in the driver's seat and takes a mule wagon full of kids for a ride around Brisbane, Calif., a little town near San Francisco.

Mr. Fogleman, in an effort to fill the bus his church chartered to each of Mr. Graham's recent Oakland Crusade sessions, hit upon the idea of getting a team of mules and a rubber-tired wagon and putting posters and signs advertising the crusade on the outside and all the kids it could hold on the inside. His "Pied Piper" touch worked with the town's kids and he soon had 20 to 30 youngsters riding with him as he made his rounds of Brisbane.

When Mr. Graham heard of the disabled Navy veteran's efforts on behalf of his Oakland Crusade, he paid a surprise visit to Mr. Fogleman and for 10 minutes drove the team of mules around town. For Mr. Fogleman it was the thrill of a lifetime. "I'm in seventh heaven," he said. "Never did I think I'd get to meet that great man in person."—RNS PHOTO.

## Nashville Seeks Overturn Of Methodist Tax Decision

(Continued From Page 1)

for a profit and that it is intended that a profit be made."

Publishing House officials point out that since any proceeds go for charitable and church purposes it should be exempt.

The city is particularly attacking the decision that part of the property is taxable and part is not. The suit says:

"Under the exemption statute which is now in effect there can be no pro-ration of dollar value of business done. . . . Since no portion of property is occupied or used exclusively for carrying out the religious purposes of the Methodist Church, no exemption is afforded."

In the fiscal year ending July, 1970, the Publishing House showed a net loss of \$1.3 million. Net sales from several divisions were \$42.9 million.

The Publishing House includes the curriculum division of the Church's Board of Education, a book division and a sales division, and the operation of the Cokesbury Book Stores.

### WMU CAMP—August 23-27

Camp Garaywa, Clinton

For all WMU Officers and Baptist Women Members

#### Daily Schedule



Simmons



Dent



Scoper



Shaw



Storey

9:30	General Session	
10:00-12:00	Divided Conferences	
	WMU Directors	Marjean Patterson
	Baptist Women	
	Presidents and Directors	Mrs. Robert Smira
	Study Chairmen	Mrs. Bob Simmons
	Support Chairmen	Mrs. John Causey
	Action Chairmen	Mrs. Robert Dent
	Study Group Leaders	Mrs. Billy Williams
	Prayer Group Leaders	Mrs. Vince Scoper
	Action Group Leaders	Mrs. Bob Gray
	Members	Mrs. Vernon May
	Baptist Young Women	Frances Shaw
	Acteans	
	Experienced Leaders and Directors	Mrs. Jewell Smith
	Inexperienced Leaders and Directors	Kaye Johnson
	Girls in Action	
	Leaders of GAS in grades 1-3	Waudine Storey
	Leaders of GAS in grades 4-6	Mrs. R. H. Hardin
	Mission Friends	Mrs. R. A. Berry
	Royal Ambassador Leaders	Paul Harrell
1:45-2:30	General Session and Missionary Message	
	Schedule for Tuesday and Thursday nights	
7:00 p.m.	General Session and Missionary Message	
7:45 p.m.	Divided Conferences—same as those listed above	
9:30 p.m.	Dismiss	

DAILY COST:  
\$1.25 for lunch  
.75 for registration and insurance  
\$2.00

Supper will be available on Tuesday and Thursday nights, by reservation only. Call Camp Garaywa, 924-5062 to reserve places for supper.



Patterson



Causey



Williams



Gray



Smith



Johnson

## Robison To Lead Gulf Coast Crusade

Evangelist James Robison of Fort Worth, Tex., will be preacher for an evangelistic crusade here, Aug. 22-29, at Milner Stadium.



James Robison



John McKay

ing groundwork for a simple, Biblical-based presentation of the gospel of Christ through music and preaching.

In staging the meeting in the relaxed, outdoor setting, minus the trappings of strained glass windows and

## Revival Dates

Salem Church (Hinds): Aug. 8-13; Rev. Ivy D. Carroll, pastor, Red Oak Church, Livingston, La., evangelist; Roger W. Alford, minister of music Bolton Church, Bolton, music director; weekday services 10:30 a.m. and 7:30 p.m.; Rev. Riley N. Bomar, pastor.

Gothic sanctuaries, crusade sponsors hope to appeal to masses of people not ordinarily reached by conventional week-by-week religious services of individual churches.

The 27-year-old Robison held an evangelistic crusade in Lincoln, N. C., this past May, which resulted in 1,584 conversions to Christianity during a single week.

Accompanying Robison to Gulfport will be his entire evangelistic team, including singer John McKay, organist Richey Craig and Rev. T. D. Hall, executive director of the James Robison Evangelistic Association, Nurst, Tex.

Robison, who has been preaching since he was 18 years old, has preached more than 350 crusades nationwide, drawing audiences numbering in the thousands in a day when many veteran church leaders appear ready to entomb mass evangelism as an outmoded and ineffective tool for reaching today's more sophisticated, mass media-oriented public.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIAL

### Matters Of Interest To Baptists

The Letters to the Editor Column in the Baptist Record, known as "The Forum," is a good reflector of issues which concern our Baptist people. So many letters come to us, especially on some issues, that we can use only a small portion of them, but they do reveal what Baptists are thinking, and what matters concern them most.

In recent weeks four issues have seemed to be of most concern to our readers. They are: convention problems, especially the liberal-conservative discussion; the Jesus Movement; Dr. Criswell's visit to the pope; and school prayer.

We have sought to give full news coverage of all of these issues, and have selected for publication repre-

sentative letters from among those received. We feel, however, that, in the light of some of the letters we have received, some further remarks need to be made on these issues.

The Southern Baptist Convention problems will be as fully discussed as our readers want to make them, since we have invited the writing of articles on them. We are beginning to receive some of this material, and will feature some of it at an early date.

The Jesus Movement has been pretty well discussed, and it seems to us was pretty thoroughly covered in the series we carried and in other stories we have published. While there is disagreement amongst us concerning the meaning of the move-

ment, I think that all of us want our churches to do what God wants done in providing an attractive but Bible centered ministry for youth. Some of the features of the movement raise serious questions, but others offer real opportunity. God must give guidance in dealing with this.

Dr. Criswell made his position concerning the visit with the pope rather clear, in his message delivered to his own congregation, and reported in the Record. Baptists may disagree concerning the results of the visit, but we know Dr. Criswell well enough to be sure that there was no compromise and little ecumenical meaning in it.

The matter of prayer in the schools is an emotional one for all of us. It is probable that few Baptists would not favor every individual having the right of prayer anywhere. However, Baptists never have wanted the government to say what they can or cannot do religiously. This is why they worked so zealously to get the first amendment to the national constitution. Many Baptist leaders have spoken out against the passage of any prayer amendment by Congress. They are not against prayer, nor even against prayer in the school room as long as it is voluntary and free. What they are disturbed about is that the law being proposed concedes that Congress has the right to say whether we can or cannot pray. They feel that freedom of prayer already is guaranteed. Granted that there has been a Supreme Court decision which has disturbed things, all that it did was deny the right of the government or of authorities to schedule prayer in the schools. Broader interpretations have been made by individuals, and some broadening by the courts, but basically the ruling is that prayers in the schools cannot be a part of the school program set up by authorities. While the proposed amendment simply says that prayer cannot be forbidden, it still is in the thinking of many, tampering with a freedom already guaranteed. It will not be settled quickly, nor to the satisfaction of all, even Baptists.

These then are major issues before us right now. We are sure that soon something else will be concerning us. We invite your letters. All that we ask is that you keep them brief, let them deal with principles rather than persons, and sign your name. We also invite your letters on other issues disturbing the Southern Baptist Convention. The Baptist Record desires to present fairly a cross section of Baptist thinking. You can help us do that.

As a paraphrase of the Scripture it is interpretative without apology. Numerous textual notes are added at the bottom of many pages to clarify words, or explain reasons for certain translations. There is not the slightest evidence of liberalism in the volume. While we have seen a place or two where we think a better word or phrase might have been used, there are so limited that we fully endorse the book and recommend it without hesitation. We think that it will make Bible reading a joy, and will make clear some of the passages which have in the past been difficult of understanding. It will appeal to youth and older people alike.

The cloth edition of the present volume is a beautiful olive-brown color with gold imprint. The paper is splendid Bible paper, and the text is clear and very readable.

**THE KEY TO TRIUMPHANT LIVING** by Jack R. Taylor (Broadman, 160 pp., \$3.95). The subtitle is "An Adventure in Personal Discovery." The pastor is a Baptist minister in San Antonio, Texas. This is a personal testimony of how this pastor came to understand the Bible teachings concerning deeper spiritual living. The book is built around the key "Christ in you, the hope of glory." The author says it is by the Holy Spirit that Christ comes to live in the human spirit, abides to master the human spirit, and continues to minister through the human spirit.

**MONSOON DAYBREAK** by R. R. Rajamani as told to Angus I. Kinnear (Christian Literature Crusade, 144 pp., \$4.50). A story of the stirring of the spirit of God in South India. What happens when the Christian message comes into a non-Christian land. Here in story and many pictures that power of God is revealed.

## Guest Editorial

### The Age Question

By T. A. Patterson  
IN Baptist Standard (Texas)

Accent on youth is characteristic of our day. In the past, knowledge and wisdom usually were associated more with adults. Older people, as a group, were thought to have greater maturity and insight. Therefore, they were to be consulted on important issues that arose.

Now the pendulum has swung back the other way, and often young people are regarded as the group with superior abilities.

This development has both strong and weak points. As has always been true, some youths, including teenagers, have acquired a vast amount of knowledge and possess a maturity that ordinarily does not come until later in life. They should be given encouragement and an opportunity to use their talents in Christian service. Churches without young people are churches without futures.

#### Untenable Position

But when one assumes that persons in the "above 30" category are neither capable nor effective, he places himself in an untenable position. The record of man's achievements proves the assumption to be false.

It is true that history recounts many great accomplishments on the part of youth. Jesus was a young man when He died upon the cross. Alexander the Great was a young man when he went after his military conquests because there were no more worlds to conquer. Illustrations could be multiplied.

On the other hand, mankind has

been blessed immeasurably by the achievements of men between the ages of 50 and 90.

#### Analysis of 400

Newman Darland made an analysis of the lives of 400 of the foremost characters of history.

The survey revealed that nearly 80 per cent of their closed active lives between the ages of 50 and 80; 25 per cent continued beyond 70; 23½ per cent beyond 80 and 6 per cent beyond 90.

Gladstone was 83 when he became prime minister of Great Britain for the fourth time; Tennyson at 83 composed "Crossing the Bar"; Von Moltke at 88 was chief of staff of the Prussian Army; John Wesley was preaching with great effectiveness at the age of 88; Michaelangelo at 89 painted his "Last Judgment."

Our churches have in their membership many retired people who are alert and vigorous. They should be used in the Lord's work.

Let's face it; one's age is not necessarily the primary factor. Nor is the mere knowledge of a vast array of facts a guarantee of wisdom. There are immature young people and immature old people. There are great leaders in all age groups. All are needed in various fields of endeavor. They are especially needed in the work of our churches.

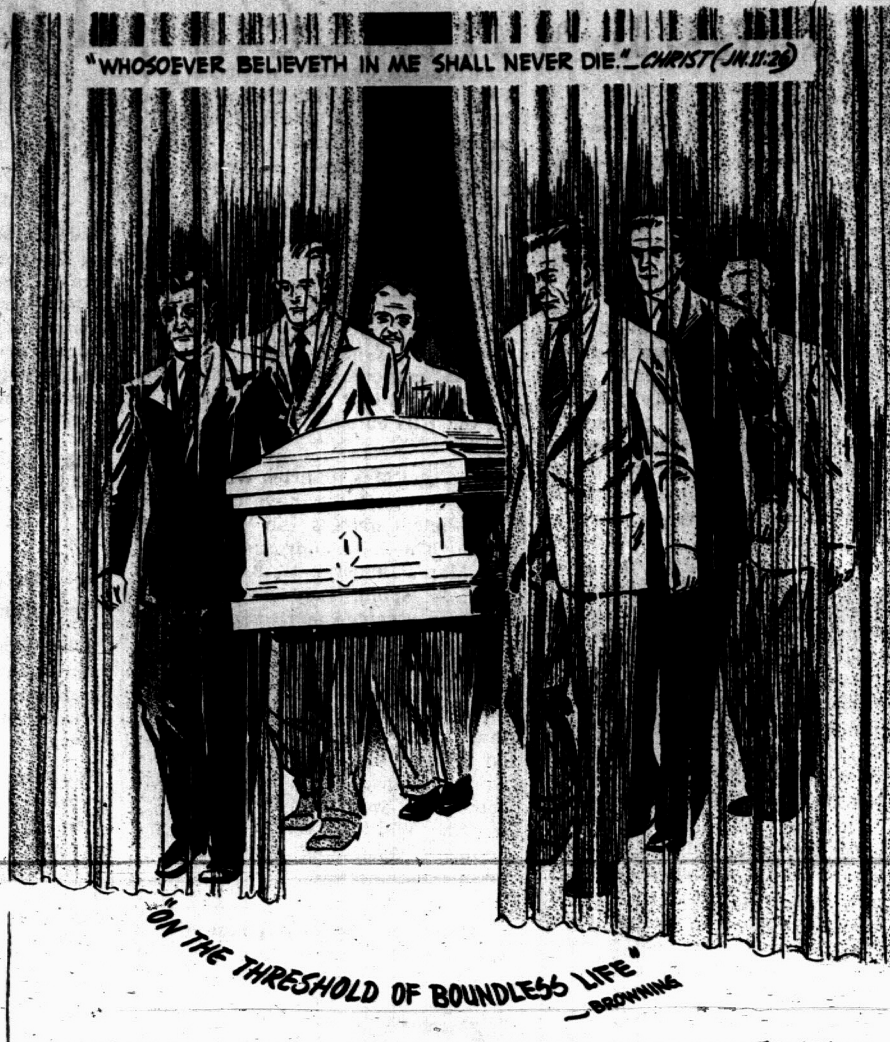
Our Christian witness to the world is the tremendous human potential in our ranks today.

T. A. Patterson is executive secretary of the Executive Board of the Baptist General Convention of Texas.

ions as he pursued his work, but in his own words "word by word doesn't mean much today, but the original thought must be accurate and that's our whole purpose in paraphrasing." The version has been advertised as the "world's most readable Bible" and we cannot disagree with that appraisal. We predict that this will become one of the most popular Bibles in print today, and this forecast is evidenced by the fact that the first printing of the new whole Bible is one-half million copies.

Work on the "Living Bible" began in 1955, when Dr. Kenneth N. Taylor began paraphrasing some of Paul's epistles, modernizing the archaisms of the King James Version so that his ten children might better understand the great spiritual truths of the Letters without stumbling over the outmoded language. In 1962, after seven rewrites he offered his manuscript to various publishers, all of whom rejected it. Feeling that there was indeed a market for a readable paraphrase of the letters (and eventually of the whole Bible) Taylor published the volume himself in a small edition, and converted his home into a mail-order center. He called the enterprise Tyndale House, after William Tyndale, first man to publish the Bible in English. Sales were disappointingly low, until 1963 when the Billy Graham organization used a special edition of Living Letters in a TV promotion. Now—nine years later—Tyndale House, in Wheaton, Illinois, has become a flourishing publishing house, and more than 9 million copies of the various editions of the Living Bible series have been sold. The series already has been published in 5 languages, and is scheduled for many more. A revision of the English edition is also scheduled for every five years in order for the book to remain contemporary.

This edition of the Bible is especially appealing to the conservative Bible student.



## COMMENCEMENT

### THE BAPTIST FORUM

#### Expresses Appreciation For Editorial

Dr. Joe T. Odle  
515 Mississippi St.  
Jackson, Miss. 39201  
Dear Doctor Odle:

I want to express my appreciation for your editorial last week, "Someone To Hold The Rope".

Sunday I completed eight years as pastor of the First Baptist Church of Three Forks, Montana and began my ninth year. When I came to this church in 1963 it had seven members, averaged 22 in Sunday School, averaged \$133.00 in offerings, owned 25 Baptist Hymnals, and a handmade pulpit! Service were held each Sunday in the 100F Hall.

Last Sunday we had 109 in Sunday School and met in a very lovely building valued at \$110,000.00. We had about 115 in preaching and our offering was \$313.70. We have a lovely parsonage and have had the privilege of beginning two missions that are now churches: Jefferson-Valley Baptist Church of Whitehall and First Baptist Church of West Yellowstone. Whitehall has a very lovely building and West Yellowstone is building one this summer.

I am mentioning this because all of the above is directly a result of the help given us by churches and individuals in the south. A church in Mississippi (First Baptist of Quitman) sent us the money to come to the state. The church of Pachuta, Miss. then sent the money for us to buy 12 lots for a building. This church then underwrote a loan of \$10,000.00 for us to construct our first unit. They are still helping us repay this loan. Later when we had an opportunity to buy a parsonage a layman in this church brought all the bonds for the loan.

I have been able to be a full-time pastor these eight years and so be active not only in the developing of the two missions mentioned but also in developing our state camping program, our Northern Plains Baptist Convention, and some of the Indian work in the state. I could not have done this nor the other pastors involved had it not been for the regular monthly budget support of several churches in Texas.

In 1966 we outgrew our first unit and a church in Louisiana underwrote a \$12,000.00 loan for an educational unit and are making the monthly payments on it. Several churches in Mississippi, Texas, and Louisiana helped support our mission and its building at Whitehall and also at West Yellowstone.

The building of two buildings, buying of a parsonage, the support of a full-time ministry at Three Forks, the building of a building and support of the budget at Whitehall, and the building of a building and support of a full-time ministry at West Yellowstone plus many hours given to other work throughout the state are all a direct result of "church to church" mission support. I am familiar with each church in the south that has helped and in every case their participation in the Cooperative Program has increased!

So not only has this type of approach to pioneer missions proven valuable and has conservatively put our work 25 years ahead of what it would have been otherwise, but it has proven to be a big boost to mission interest in the sponsoring church resulting in greater giving to all mission causes.

The above is facts and mission strategy tested in the "crucible". That is why I am so appreciative of your editorial and hopeful that others in Mississippi will get the vision also. Our church does not need this help so much but I know 25 places in Montana that need it desperately right now.

Sincerely,  
Roger Hill

The best executive is the one who has sense enough to pick good man to do what he wants done, and self-restraint enough to keep from meddling with them while they do it. — Theodore Roosevelt



A Woman's World Reaches Far

### Beyond the Ironing Board

Wilda Fancher

#### A Good Vacation Should Last All The Year

Vacation time is about over — that time everybody looks forward to for such a long time, especially the young. It surely must be that the month of May slips in an extra hour every day, unbeknownst to scientists, for it seems that school will never be out. Finally, it is. Soon the lovely spring days with their quick showers, warmly scampering breezes, and lightly golden sun gradually change into hot summer days with flooding thunderstorms, scarcely moving breezes, and brightly burning sun.

And vacation time arrives. It may be a gloriously long, luxuriously spent trip; it may be a time of being close to nature on a camping trip; it may be a visit back home; it may be a quiet, lazy time at home (if you send the children to Grandmother's, that is); it may be a time of catching up on the chores at home that get so piled up during the rest of the year.

Whatever the use that is made of vacation, the time should accomplish the rest, both mental and physical, that it is supposed to accomplish. There is nothing to beat the mental rest that comes from catching up on the piled-up chores. That is good, but a vacation ought to be something that lasts all year long, until the next vacation and beyond then.

The dictionary definition of vacation indicates that it is an interlude from one's work. An interlude indicates that an interlude is a feature which breaks a sameness. Nobody needs a dictionary definition of sameness. All of us have that hanging around, don't we?

That's just the point. Not more than a month after a vacation interlude, sameness is upon us again. However, if the vacation has done for us what it ought to, we can banish the sameness with a memory of the vacation, if it is simply remembering the delicious feeling you had when you really did feel you had caught up with all you meant to in your time off.

Hopefully, vacation brought a break from the sameness of surroundings, and when you are standing at the sink or sitting at the sewing machine or waxing the floors during the long time between vacations, you can take a "vacation break"—thinking about the favorite place you went on this vacation, comparing it with your favorite place on your last one, re-living the joy of it.

My favorite place is the Grand Canyon. I have never seen any sight (except my first meeting with each of our boys (that thrills me the way that rainbowed hole in the ground does. So, on dull, busy, blue, blah, days (as well as on happy ones), I go back to the Grand Canyon and enjoy its thrilling magnificence all over again.

Looking forward to, planning for, and actually going on vacation is great, but getting back home and enjoying it over and over is not to be sneezed at.

Somehow, I believe that is really the best part.

### The Baptist Record

515 Mississippi Street  
Jackson, Miss. 39201

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Joe Abrams Associate Editor  
Anne McWilliams Editorial Associate  
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Dr. Taylor (RNS Photo)



# Christian Service Corps Worker Gives Irontown Church Strength



WATCHTOWER IN ISRAEL

"For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. . . I stand continually upon the watchtower in the daytime. . ." (Isaiah 21:6, 8). This watchtower, photographed during an SBC

Radio-Television Commission production tour in the Holy Land, probably was built during the Crusades but is similar to those used in the Old Testament period.

IRONTOWN, Ohio (BP) — When Lamar O'Bryant came to Irontown Baptist Chapel two years ago, four members made up the congregation. He and his wife Joyce and their two sons doubled the congregation.

Now, the church membership has nearly quadrupled to 31 members, and its recent Vacation Bible School enrolled 141 persons. Other church activities have grown rapidly, with 19 attending Sunday School, 38 involved in Royal Ambassadors and 26 in Acteens.

O'Bryant, now pastor of the church, came to Irontown as a Christian Service Corps Volunteer through the Southern Baptist Home Mission Board. The Christian Service Corps, a completely volunteer program, is designed to involve laymen and women in mission work on either a short or long-term basis.

O'Bryant left a prosperous position as superintendent of a building construction company in Atlanta to go to Irontown, an industrial town of 16,000 people.

As a CSC (as they are usually called) volunteer, O'Bryant provides his own livelihood and his own transportation to and from his mission field.

The O'Bryants are two of 70 concerned Southern Baptists who have volunteered as Christian Service Corpsmen. These volunteers participate in every area of Baptist work—survey workers, Vacation Bible School directors, interim pastors, evangelism leaders, literacy workers, recreational leaders, construction workers—the list goes on and on.

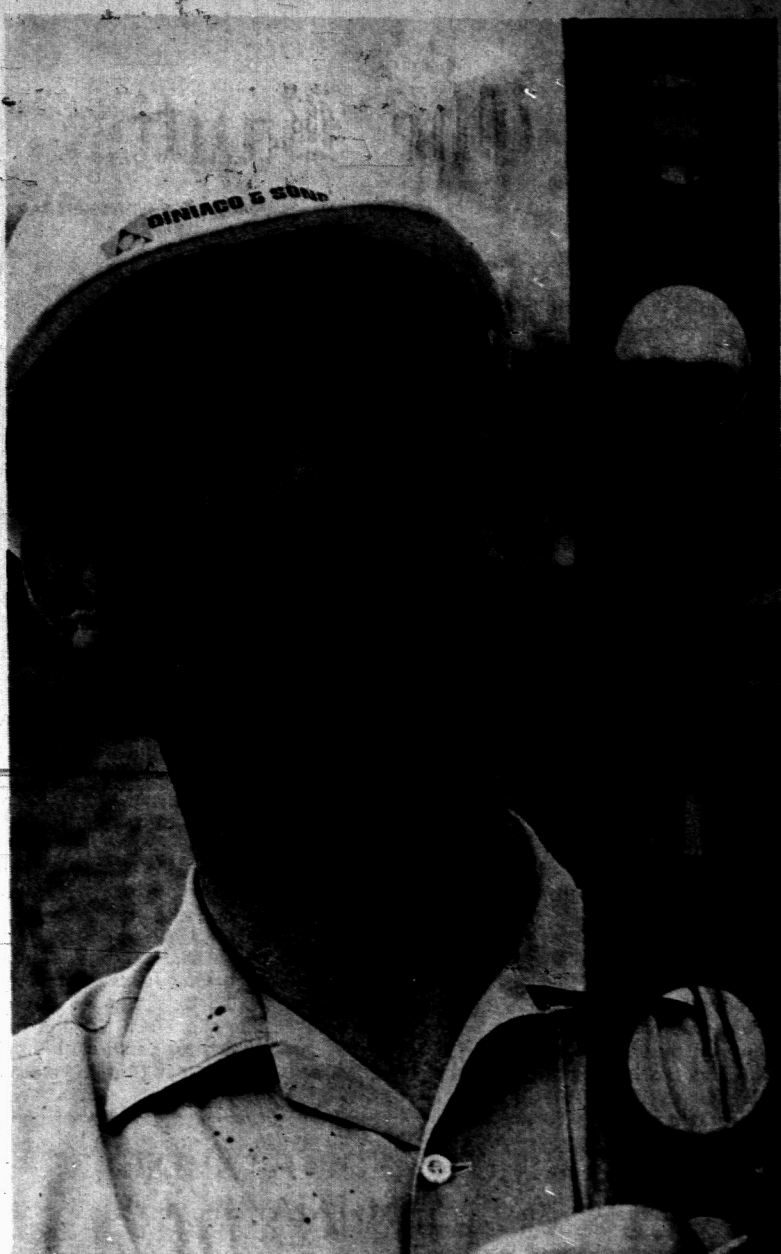
Fifty-five layworkers are involved in the CSC short-term program in which a person serves on a mission field from two to ten weeks anytime during the year. Twenty-three layworkers are active long-term corpsmen. The volunteer in this case, moves to a mission field, takes a job, and remains as long as he wishes, from one year to a lifetime.

The department of special mission ministries of the Southern Baptist Home Mission Board processes the applications of volunteers. Information is sent to a missionary contact who then helps the volunteer secure employment and housing.

Most of the CSC workers go to the Northeast. Although the volunteer may request a certain area, volunteers, especially long-term, are encouraged to work in the pioneer mission areas—the Northeast, Midwest, Northwest, Alaska and Hawaii.

"There is no one geographic location where we assign people," said Don Hammonds, secretary of the board's special mission ministries. "If they have a preference we try to locate them there. We encourage the volunteers to go to areas where leadership is needed."

Volunteer leadership also is needed in the area of summer missions. Hammonds said. Each summer the special mission ministries department involves more than 850 college students



ATLANTA, GA.—Church builder Lamar O'Bryant and his family, now of Irontown, Ohio, left their home in Georgia to go to the Irontown Baptist Chapel as Christian Service Corps workers. O'Bryant, now pastor of the chapel, and his wife are two of 78 Baptist laymen and women involved in mission work through the CSC, a completely volunteer program sponsored by the Department of Special Mission Ministries of the Southern Baptist Home Mission Board. O'Bryant also is a construction worker.

dents for ten weeks in work on a mission field.

"An older CSC volunteer can sometimes add maturity to summer mission work," Hammonds said. "Where there is a need for student summer mission work there is also a need for other volunteers like the CSC."

"Really we are in an area that is untapped—the area of laymen," he said. "They don't have to be highly educated and in many cases don't have to hold important places in their home church."

Hammonds said the possibilities of volunteer service is endless.

"Lawyers could go into an area and be available for legal aid; journalists could go into an area and provide his skill in communication, a movie producer could film an area and through television make the local situation known; pastors could spend a week or two as evangelists—there are sources of people seldom thought of," he said.

The sources of the Christian Service Corps—the Layman—is indeed untapped. And the source of his ministry—the mission field—is just as untapped," Hammonds said.

## A Pastor's View Of Funerals

By R. Earl Allen

The death of a loved one is something everyone must face. Many important decisions have to be made when those who are bereaved are unable to think clearly. Often they turn to their pastors or funeral directors for help.

"Death is far too personal to be a private affair," it has been said. It is an event that impinges on the life of the community, an occasion that demands a physician, sometimes a coroner, often an autopsy, always a certification of death. A mortician, a minister and friends are needed by those who are left.

Burial rites seem to have been practices from the very beginning of time, though there is nothing in the Law of Moses that demanded certain burial rituals. They have been instinctive, it seems, in the social structure of mankind.

Since death is a terminal thing, health rules demand that disposition be made of the body. There are three ways this can be done. Of course, in the desert it could be walked away from, and in war perhaps it must be left, but not in crowded, civilized areas. It would not be one's choice, ever.

One method, new in our day, is freezing, with the hope that future scientists may find some way to revive the body. This is totally unbiblical. There is no chance to bring life to this earthly body again.

Second is the method of cremation, which has been frequently used in older areas of the world. I have no biblical objection to it.

However, it is likely to be used more and more, especially in our large cities, because of the land situation.

The third method is burial, which may be in the ground or in a mausoleum. I think the shortage of land will demand more extensive use of mausoleums in coming days.

Many people are raising the questions, "are funerals necessary?" and "should we have a memorial service?" Such services may not be necessary, but circumstances always control the ceremony or lack of it. I have seen occasions when we had no service for an individual—but later the family lived to regret it, even though they thought it was the wish of that individual.

One of the things that ought to be decided with due deliberation by any family is where the service should be held. My own feeling is—though ministers do not all agree at this point—a churchman's funeral ought to be held at the church. This would be in keeping with his life.

I recognize that there are some alternatives, and some good reasons against it. One is that our auditoriums are often large and not very suitable. The working man's opportunity to get off work for a friend's funeral is limited, and a funeral chapel

has certain advantages. Also, there is an expense to the church. But when a person has put his life into the church, I feel that the church must of necessity open her doors to that individual, lovingly and willingly—and also to anyone else who would choose to use the church.

### An Excuse

I always ask the family the question however, for another reason. Some have used it later as an excuse: "I can't go back to church because the funeral was held there."

"We want you to have the service at the church if you wish," a pastor might offer, "but bear in mind that it is going to be difficult the first time and other times, too."

"How much should be spent?" is another question that has to be raised. I have never felt it my responsibility to help a family make such a financial decision any more than I would select their automobile.

Often the expense of a funeral is something we are not prepared to accept because we do not know, and we avoid thinking about it. But every item we buy seems excessively high—higher than last year, when it was higher than the year before. We need to give some thought and provision to the financial arrangement, because it can become a problem, sometimes even a matter of contention in a family.

The burial ought to be in keeping with the person's life—in the same fashion. One of my members shared with me how a funeral director advised wisely that the father was a

should be used in going in death what he would have done in life.

I believe the funeral functions have some very definite values, both therapeutic and theological. Let us first consider the therapeutic values: both the objectives and perhaps some objections.

The objective is the acceptance of death. This is most difficult. At no service, at no time in one's life, is the person's remains more obvious than at his funeral service. If identity is not respected in death, the dignity of life is impaired.

A survivor is, I believe, in great danger of morbid, excessive grief if he refuses to accept the fact that the deceased is dead. It is my conviction that the presence of the body helps heal the hurts and furthers acceptance of death.

There are times when we have had sealed caskets or nothing more than a picture on a table. This sometimes is necessary, but I think it intensifies the grief.

### Create Problems

Another question often asked is, "Should children go to a funeral service?" Children also have to accept the fact that family members die. To hide it from them may create real problems later. I know many people have strong opinions the other way, but

I have seen some things I think have hurt the children and other things that may have helped.

Even though children may go to the service that they might accept death, I always advise against taking very young children to the cemetery. It is difficult to explain to a child what burial in the earth has to do with a person who has gone to heaven.

Often a parent has little time for a child at the moment. Because of a parent's own grief, children may have to be put in strange hands, where their fright and sense of loss is greatly increased. But later, when questions are asked, the adults will be better able to cope with explanations.

Music is important, too, it ought to reflect the faith of the deceased or the family. Personally, I would like to have congregational singing of the great songs of the Christian faith.

### Break Tradition

Another change I would make in a memorial service is to leave off the obituary. After all, the family and friends know who they are, and the information is available in the newspaper. There is no way we can make it comforting, or even helpful. Yet I realize that to some people it would be breaking with tradition, and I respect the formality unless I have permission to do otherwise.

I have an objection, also, to the casket remaining open during the entire service. Whether the family has it opened afterward for themselves or for others, the choice is totally up to them. But I feel that a closed casket during the service keeps them from

containing, and they are in a little better frame of mind to hear what the minister might say concerning the things of God.

Let us turn from the therapeutic to the theological values of a funeral service. The roots of our American customs go back through western civilization to early Judaeo-Christian beliefs concerning the nature of God and man and the hereafter.

Some people insist that all funerals are unchristian and pagan and barbaric. They have the right to evaluate services they have attended, but I don't feel it is true of all services. God made man in dignity, and I feel his departure from the world should be in dignity. In the ancient world, it was a custom in some areas to stop a clock when someone died. The clock may be stopped, but whether we wish it or not, we must go on. The survivors must survive; the living must go on living. They may not have any desire, but they have no choice. How can we help them?

### Gracious Word

First, I think a funeral service ought to contain, if possible, a good word about the deceased. But I am not going to lie. There are times when it is simply better to say nothing. We must always find a gracious word

to the bereaved, for they need comfort.

Above all other things, I think there should be a gracious word said about God.

There are really only a few things people want to hear about at a funeral service: heaven, the resurrection, the comfort of God. A lot of subjects are not suitable; we are really tied to our eternal hope, and this is the reassurance that the family and friends want.

Since death is real, grief is real, and there is a pattern in the grief process. No minister, no musician, no friend, no mortician, should whip people into hysteria. At the same time neither should anyone be embarrassed into repression of grief. Many times I have asked families to leave someone alone for a moment. Just an extra 30 seconds may mean all the difference in the world, for there is not another moment of farewell like it.

Making people react as we think they ought is wrong; it is taking their individuality away from them. Let people be themselves. Let them react their own way, though we are there to help and guide.

A funeral service is for our faith, for the family and for friends. One ought not deny friends the privilege of doing something. Death is a time when expressions of love are given freely, expecting nothing in return. The community has opportunity to ex-

press respect for the individual.

In a church service, I try to move the family back at least two rows. I think those last few minutes should be undisturbed. I know I would like to think my own thoughts at such a time. And I have seen people get in the habit of going down the row shaking hands with all the relatives. I would choose to place the family where they will be spared some of this.

If one wishes to shake hands with the family and assure them of love and prayers, there is usually a long waiting period from the time the family is escorted from the building to the car and their departure in the cortege. This would be a far better time to speak to them.

### Not for Impression

At the cemetery, the committal ought to be as simple as possible. The committal is for family and friends, not for impression or counting cars. The words spoken there ought always to focus away from the silent city with its grief to the celestial city of God.

At that time, I pray for the friends who have helped, who have sent flowers and prepared food, for the doctors and nurses and those who have prepared the body for burial. It is a time when people need to realize how others around them care. This awareness is very necessary in the healing process of their grief.

In the New Testament, we read how Jesus commended Mary for anointing Him for His burial beforehand. Her thoughtfulness, He said, would last.

### People Care

Most bereaved hearts remember in some way—though it is not done for that reason—the thoughtfulness of everyone who helped and cared. Sometimes the only thing that can draw one back to reality is that people care.

I cannot agree with some current thinking that we should do away with the funeral service. If we do, we would be doing away with not only the dignity of the individual, but with something that helps people have a normal grief release. When the normal grief release is denied, delayed reaction problems may arise to cause unhappiness and despair.

The funeral service has therapeutic value as well as theological value. Jesus went to the grave of Lazarus as a friend. Savior, God and Comforter, He still comes as a friend. And as friends we should always remind each other of His comforting words, "Lo, I am with you always."

R. Earl Allen is pastor of Rosen Heights Church in Fort Worth and author of several books relating to the death, including "Memorial Messages," "Christian Comfort" and "Strength from Shadows." (The Baptist Standard, Texas).



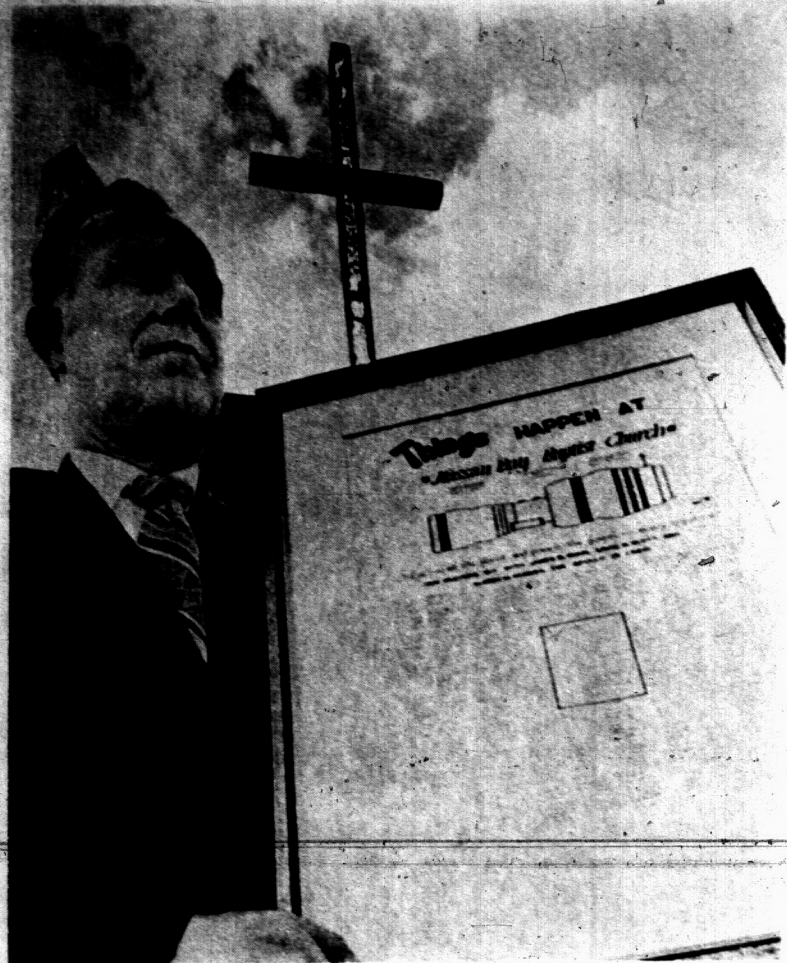
## Thirteen Mississippians Receive Degrees At New Orleans Seminary

NEW ORLEANS—The following persons with Mississippi connections received degrees from New Orleans Baptist Theological Seminary in summer commencement exercises July 23. Charles Sidney Davis, Grenada, Th.D.; James T. Bryant of Pontotoc, Th.M., Honors Program; Paul G. Cain of Kosciusko, pastor, Blythe Creek Church, Mathiston, Th.M., Honors Program; Thomas K. Gilder of Greenville, Th.M., Honors Program; Charles Wrenford

Jones, former pastor in Shubuta and Richton, Th.M., Honors Program; Faris W. Smith, pastor, Magee's Creek Church, Jayess, Th.M., Honors Program; Bobby Joe Barnett, pastor, Chester Church, Ackerman, Th.M.; Van Bryant Hazlip, pastor, Cliff-Temple Church, Natchez, Th.M.; Gerald R. Knighton, pastor, Fayette Church, Fayette, Th.M.; Gerald (Jerry) Wayne Mixon of Hattiesburg, pastor, Bluff Springs Church, Magnolia, Th.M.; Roger

Waddell Alford of Clinton, director of music and youth, Bolton Church, Bolton, M.R.E.; Betty Irene Letchworth of State Line, M.R.E.; Raleigh Edward McGowan, minister of music and youth, Parkway Church, Natchez, Master of Church Music.





MOON SCROLL

HOUSTON — Dr. William H. Rittenhouse, pastor of the Nassau Bay Baptist church near the Manned Spacecraft Center in Houston, holds a framed scroll signed by members of the congregation. Apollo 15 astronaut James Irwin took two small copies of the scroll with him to the Moon. He left one copy on the lunar surface and brought the other back to Earth with him. The scroll is headed "Things Happen at Nassau Bay Baptist Church."—RNS PHOTO

## PASTOR ARRESTED FOR HANDING OUT TRACTS AT VIRGINIA BEACH

VIRGINIA BEACH, Va. (EP)—A Baptist pastor was arrested here July 14 and convicted of charges of violating Virginia Beach's anti-litter ordinance by distributing tracts on the street.

The Rev. George T. Stallings, pastor of First Colonial Baptist Church, was fined \$50 plus costs in Municipal Court. He had been arrested a week earlier on the same charge following the complaint of a pedestrian who was offered one of the handbills.

Pastor Stallings has no intention of quitting. He said he and his friends "will continue to distribute this literature, and they can continue to arrest us if they have enough jail cells to hold all of us."

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## MC Leads SC In Number Of Student Missionaries

Mississippi College received more student missionaries than any other college seminary in the Southern Baptist Convention.

Rev. Bradley Pope, director of religious activities at the college, received a communication from the top suppliers of summer missionaries with 28.

Second to Mississippi College on the list was Southwestern Baptist Theological Seminary with 25, followed by Oklahoma Baptist University anderson - Newman College with 20 each and Baylor University, Northwestern Louisiana State and Texas Tech with 17 each.

A total of 960 students are served under the sponsorship of the Home Mission Board or campus Baptist Student Unions this summer. They represent 270 different colleges and seminaries.

According to Rev. Pope, this is the first time that Mississippi College has led the list.

## Buddy Mathis Crusade Set For Yazoo City

August 13-15 are the dates for a spiritual revolution in Yazoo City. Buddy Mathis, (pictured) one of the most outstanding young evangelists in the South, will be coming for a Crusade, hosted by the Calvary Baptist Church.



James Beasley, minister of music at Star Baptist Church and a student at New Orleans Seminary, will be leading the music. On Friday night, the Youth Choir from Kensington Baptist Church in Memphis will sing in the service.

Two interdenominational events are planned. On the opening night, a "Demonstration for Jesus" will be held after the service. Hundreds of youth will gather at a shopping center to hear the Campus Life Singers from Jackson and then Buddy will preach. Trained counselors will move into the crowd. A great harvest of souls is expected.

For the closing service on Sunday night, the Crusade will move into the local football stadium. Many churches are coming into this effort. A giant Crusade Choir will sing. And God will give the increase! Jerry E. File, pastor of Calvary, and Larry Hendricks, Summer Youth Director, urge Christians all over the state to pray for this Crusade for Christ.

"We tied for second one year," said the religious director, "but this is the first time we have come out on top."

"We are extremely proud of these 28 students and of the fact that they would spend their summer vacation to engage in mission work in various areas of the country. The fact that we had more students than any of the larger colleges or seminaries speak well for our student body," concluded Rev. Pope.

The Mississippi College students are serving in 17 different states or areas.

Serving as Home Mission Board missionaries are Brooke Polk of Batavia, Ohio; Carolyn Scott of Bude, Detroit, Mich.; Michele Rogers of Collins, New Mexico; Sarah Grant of Jackson, Alaska; Peggy Townsend of Jackson, the Dakotas; Curtiss Ferrell of Clinton, Connecticut; Gay Wilmon of Aberdeen, Illinois; Teresa Myers of Aberdeen, Illinois; May Jane Welch of Aberdeen, California; Terry Cutrer of Pascagoula, Washington, D. C.; Judy Fortenberry of Ellisville, Missouri; Mr. and Mrs. Wes Yeats of Clinton, Delaware; Mr. and Mrs. Jimmy Everett of Jackson, California; Mary Lou Donovan of Clinton, Atlanta, Ga.; Sherman Dillon of Meadville, Hampton Beach, Va.; Gary Pearce of Baton Rouge, La.; Texas; Curtiss Furr of Tunica, Texas; and Chris Osborne of Slidell, La., Albuquerque, N. M.

Working as BSU summer mission volunteers are Dave Bell of Petersburg, Ill.; Sherill Dillon of Meadville, Jamaica; Sally Murphy of Newman, Ga.; Malawi; Gene Therist of Kenner, La.; Alaska; Nelcie Hughes of West Point, Oregon-Washington; Beth Barber of Columbus, New York; Mike Deer of Chalmette, La.; New York; and Liz Palmer of Holly Springs, New York.

## Marion County Crusade Set For August 13-22

The Marion County Crusade for Christ in cooperation with the Billy Graham Evangelistic Association will be held at Rawls Arena on Highway 86 in Columbia, August 13-22, 1977. Services will be held nightly at 7:30 with Evangelist Lane Adams preaching.



Lane Adams

Representatives from over forty churches in Marion County are participating in the crusade organization.

George F. Lee of Columbia is serving as the Crusade Chairman. Evangelist Lane Adams is serving as a Navy St. Louis. He attended the University of Mississippi and served as a Navy St. Louis.

Tom Bledsoe, Fighter Pilot in World War II, in 1964, Lane Adams joined the Billy Graham Evangelistic Association as one of Dr. Graham's associate evangelists after for several years in Florida and Tennessee.

Soloist and choir director in this Crusade will be Tom Bledsoe, director of music programs for associate crusades. He is a graduate of Baylor University. Larry Keesler will be accompanist for this Crusade. Another soloist for the Crusade will be Miss Myrtle Hall of Greenville, S. C.

Christian Life and Witness Classes have been completed with Pete George, Crusade Coordinator, serving as the teacher. Over thirty churches and six denominations were represented in attendance.

More than 200 homes in Marion County have been opened for ladies prayer meetings timed with four radio broadcasts each week. The radio devotionals have featured Lane Adams and George Beverly Shea. Numerous men's prayer groups have begun also.

Youth activities are being directed by Bill Wilkinson and a Gospel Musical is scheduled for Saturday, July 24, at the City Park in Columbia. Eight Christian rock singing groups are scheduled to participate from 1:00 - 9:00 P.M. An effort is being made to schedule the new Graham evangelistic film for this event, "The Lost Generation."

In a special effort to involve youth in the crusade ministry, a Youth Christian Life and Witness Class has been arranged for Sunday, July 25, 2:30 - 5:00 p.m. Pete George will teach the youth at the Marion County Courthouse annex auditorium.

Counselor and advisor training will be held on July 25 and 26, 7:30 p.m. On Sunday, August 8, a visitation program directed by Leo Leake will provide a visit to every home in Marion County.



## Ministers Golf Tournament Held In Tupelo

THE SECOND ANNUAL MINISTERS' Golf Tournament was held at Tupelo July 26-27. Rev. Kelly Dampeer, pastor of First Baptist Church, Charleston, won the championship trophy with rounds of 78, 77. The first flight was won by Jerry Merriman, BSU Director at Mississippi State, with rounds of 82, 78. Dr. Bob Ramsay, pastor, Calvary Baptist Church, Tupelo, won the second flight with rounds of 80, 84. John Bewley, minister of activities, Broadmoor Baptist in Jackson, won the closest to the hole contest. Rev. Robert Shirley, pastor Parkway Baptist Church, Tupelo, won the Duffers Trophy. Those in photo are, from left: Dr. Ramsay; Mr. Merriman; Seth Granberry Jr., Jackson; Mr. Dampeer; M. C. Ellis, club pro; David Larimore, golf committee chairman. Next year the Ministers Golf Tournament of Mississippi will be held in Jackson.

## MC PROFESSOR ATTENDS POINT CLEAR MEETING

A Mississippi College professor was one of 17 new college science department chairmen attending a special week-long conference at Point Clear, Ala., dealing with the critical role the department chairman plays in science teaching and research.

Louis Chapman Temple, assistant professor of biological sciences and chairman of the department of biology, joined the other "new" department heads in the conference that pointed up the extreme importance and sensitivity of the chairman's function.

Sponsored by the Research Corporation, a foundation for the advancement of science, participants in the first ever national conference of its type represented the major disciplines of chemistry, physics, geology and biology.

They came from all geographic regions of the country and all except one came from private, predominantly undergraduate colleges. All had become department heads within the past two years.

Temple, who joined the Mississippi College faculty in 1960 as an instructor, said that the department chairman's job was described as that "of using their own individual talents to develop a climate for exciting teaching and learning."



1st, Laurel, Calls Minister Of Education

Albert Jones, who is pictured above with his family, has accepted the position as minister of education and assistant to the pastor at First Church, Laurel, where Dr. Robert Marsh is pastor.

Born at Merigold, he is married to the former Peggy Faye Crick of Indianola. Their two children are Birch and Fondra.

He graduated from Mississippi State University in 1961 and for seven years was employed as an electronic engineer. Feeling called of God to enter the religious ministry in the field of education, he entered New Orleans Seminary where he graduated in 1969. During his days as a seminary student he worked for the Home Mission Board as student intern at Friendship House (Good Will Center). In 1969 he accepted a call to First Church, Troy, Ala., as minister of education, and has served there since that time.

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Rev. and Mrs. Ed Trott

## Missionary Couple To Speak At Rally

The Brotherhood Department is announcing the annual World Mission Rally which will be held September 11, Camp Garaywa, Clinton.

Rev. and Mrs. Edward Trott, missionaries to Brazil, will be appearing on the program along with other foreign, home, and state missionaries. We encourage all Brotherhood and WMU leadership as well as all other interested people to make plans to attend.



# Alcohol And The Family

Jeremiah 35; Ephesians 5:15-20

We are to consider a unit of studies on "The Social Results of the Use of Beverage Alcohol." The Bible does speak with clear and strong emphasis to this issue. The Bible gives instruction for self-discipline, for the training of children and youth, for dependence on the grace of God, and for courageous Christian witness, all of which should be heeded by Christians with respect to the traffic in and use of beverage alcohol. The Bible material for this lesson relates to implications for family training and family loyalty; it also sets forth the ideal of godly living and spiritual worship, as the surest antidote for the appeal of strong drink.

**The Lesson Explained**  
**FAMILY HERITAGE (vv. 1-10)**  
 This passage tells the very interesting story of the family of the Rechabites. In order to test the loyalty of the Rechabites to their family heritage and in order to use them as an object lesson, Jeremiah brought them to the house of the Lord, set wine before them, and encouraged them to drink the wine. They promptly refused. And then they gave the reason for their refusal. Their ancestor Jonadab had strictly charged his sons never to drink any wine and to commit themselves to a nomad kind of life. Through successive generations, the Rechabites had faithfully obeyed the injunction of Jonadab and maintained their loyalty to the family tradition.

The Rechabites were obedient to

their father's command. But, in strongest contrast, the people of Jerusalem would not obey the commandments of God, refused to listen to his disobedience through idolatry and indifference.

**MORAL COMMITMENT**  
 The object lesson of the Rechabites must be understood in the light of a wider perspective. Jeremiah did not commend their retreat from normal ways of agriculture and building houses; he did not commend their asceticism. He did commend their fidelity to a family heritage as an example of an inspiring loyalty.

Families can well cultivate a heritage of commitment to abstain completely from all forms of beverage alcohol. To be effective, this heritage cannot be simply a command from parents to their children. Abstinence from all kinds of beverage alcohol can be a moral commitment on the part of father and mother. It will be an example before their children. By wise instruction parents can cultivate in their children ideals of character, convictions about moral duty, and attitudes toward obedience to God which will become a basis of moral commitment against strong drink in all forms. But each person individually must come to the point of refusing beverage alcohol, not just on the basis of loyalty to earthly parents or on the basis of legalistic morality, but on the basis of intelligent understanding of the hurtful and sinful aspects of beverage alcohol and on the basis of obedience and devotion to the Lord.

**DIVINE BLESSING (vv. 18-19)**  
 Through Jeremiah, the blessings of God were promised to the house of the Rechabites for their fidelity to the precepts of their fathers. We should

not misunderstand this to mean God's approval of their withdrawal from responsible involvement in society. It was rather God's approval of their spirit and their integrity. The family which is committed to following the ways of God set forth in the Bible and to inculcating principles of personal unrighteousness and social responsibility, principles of sobriety and loyalty, will have the favor of God. That family will be marked by devotion for one another and wholesome relationships with all other persons; and that family will know the strength of love and the joy of peace.

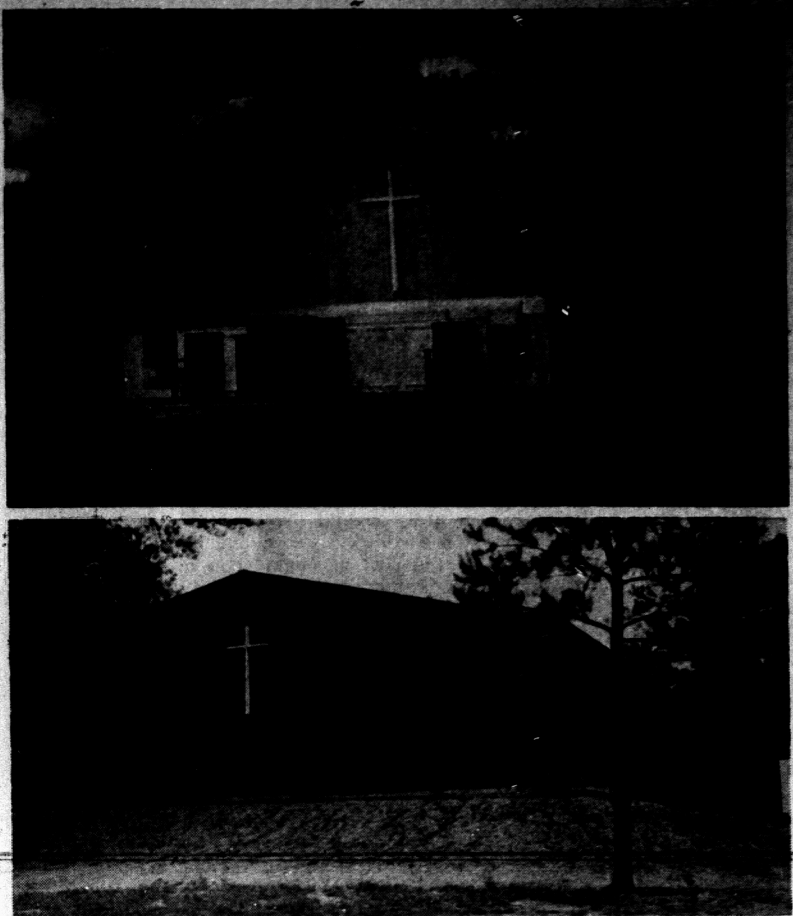
**Truths to Live By**  
 Alcohol destroys family life. — Beverage alcohol does not create family joy, family peace, or family success. It floods the family with strife, anguish, sorrow, and the threat of disruption and death. A small book, *Whiskey at the Wheel* by J. Marse Grant, tells in one chapter of the heartache and death, the psychological and emotional trauma, the physical and financial burdens and problems, and the loneliness and cynicism which result from drinking and driving as it relates to family life. One would need to go to the divorce courts, the juvenile courts, the mental institutions, and the jails and penitentiaries to learn more about what alcohol does to family life. And then one would need to go into the inner circle of millions of families where the sinful wages of beverage alcohol are paid off in bitter words, in lowered ideals, in unpaid debts, in more sickness, in despair and disappointment, and in spiritual dullness and loss. Beverage alcohol has taken its toll in the impoverishment of family life. If the pictures in the advertisements would

only tell the truth, they would portray sorrow, sickness, strife, sin, poverty, death!

Moral ideals must stand testing in the stream of social confrontation. We are called on to live as Christians in the midst of evil. Commitment to moral ideals must stand testing in exposure to temptation and conflict with evil. In order words, Christian character cannot be achieved by a retreat from life; it must be achieved in direct confrontation with the forces of unrighteousness. We deceive ourselves if we expect that excellence of character and strength of moral ideals can be achieved without heroic struggle, without being willing to suffer criticism and ridicule, without having to suffer for loyalty to conscience. The necessity for facing temptation with respect to beverage alcohol is all the more reason for recognizing our need of the reinforcement of Christian family life and of the moral strength of being filled with the Holy Spirit. Through these resources moral ideals can be preserved and every deceptive snare of beverage alcohol can be resisted.

Christian family living fortifies against the attacks of alcohol. — The Christian family is the ideal setting for learning about God from the truth of the Bible and for being nurtured through spiritual instruction and training toward fullness of faith and personal commitment to Jesus Christ as Lord and Savior. It is through this kind of training that children and youth can be led to a true sense of values which helps to understand the falsehood and the evil in beverage alcohol and to develop the moral stability to resist the appeal of beverage alcohol. The Christian family is committed to the lordship of Christ. If this commitment is real, it is a spring from which loyalty to Christ will fortify the members of the family to resist all kinds of evil and to find joy in the ways of righteousness.

Thursday, August 12, 1971



EXTERIOR AND INTERIOR VIEWS of Southern Hills Baptist Church in Jackson which was dedicated Sunday, Aug. 8.

## Southern Hills Church, Jackson, To Have Week Of Celebration And Revival

Southern Hills Baptist Church, on Henderson Road near McCluer in southwest Jackson, has a new sanctuary which was dedicated Sunday, August 8 and the church will begin a week of celebration and revival services Sunday, August 15.

The pastor, Rev. David T. Cranford, will preach both Sunday morning and evening and there will be dinner on the ground. During the following week services will be held each evening at 7:30 p.m. with the following visiting speakers:

Monday, Dr. Larry Rohman, pas-

tor, First Church, Jackson; Tuesday, Rev. S. W. Valentine, pastor, Southside Church, Jackson; Wednesday, Dr. Bill Causey, pastor, Parkway Church, Jackson; Thursday, Rev. Fred G. Womack, student-pastor, Louisville, Ky.; Friday, Rev. Jack Cranford, pastor, Antioch Church; Sunday morning, August 22nd, pastor, Rev. David T. Cranford; Sunday evening, August 22nd, Dr. W. Douglas Hudgins, Executive secretary-treasurer, Mississippi Baptist Convention Board, Jackson.

Herman A. Milner, Jr. will direct revival music.

## Sunday School Lesson: Life and Work

# Race And Christian Fellowship

Eph. 2:11-19; I Corinthians 12:12-13

By Bill Duncan

When one thinks of racial hate and division he needs to remember the division, he needs to remember the conditions of the New Testament and how the gospel brought the Gentiles and Jews to be one. The Jews had immense contempt for the Gentiles. Barclay says that Jews said that Gentiles were created by God to be fuel for the fires of Hell. It was unlawful for Christ to help a Gentile mother in her hour of childbirth for that would simply be to bring another Gentile into the world. If a Jewish boy or girl married a Gentile, the funeral of the Jewish youth was carried out. Such contact with a Gentile was the equivalent of death. Before Christ the barriers were up and there was no hope of unity, but in Christ unity was possible.

In the true sense of the word, there is no fellowship without Christ. People of the same race cannot truly accept one another as persons without Christian love. Christ is the only source of hope in making a family a truly homogeneous body. Therefore Christ is the only hope for bringing all men to a true relationship of love in the community or the world.

We hear a lot of talk about fellowship. What is it? It is more than just having a good time. In the spiritual

sense, it refers to an attitude of heart that wants to share. In the matter of races fellowship is the accepting of others for the purpose of sharing.

**The End of Barriers**  
 The Jews established barriers between the races because of their failure to be the kind of people God intended. They believed that God had approached their nation with a special offer. But they wanted the privilege without the obligation. It was a fact that the Jews were uniquely the people of God, the instrument in God's hand. Because they rejected the people of other races, they brought division instead of peace.

Paul says that Christ has torn down the middle wall of the barrier between the two races. There was a wall between the court of the women and the outer court and if a Gentile proceeded past the barrier, he was liable to instant death. They were shut out of the presence of God. But Christ's death made salvation possible to all who would accept him as Saviour.

The Jews are not the only ones to put up barriers. The Greeks call any man that could not speak Greek a barbarian. In the ancient world the man of another race was a potential and often an actual enemy. Today there are iron curtains and divisions of all types between nations and races, colors and classes. In many

Christless society there can be nothing but barriers. Someone said, "There is just enough room in the world for all the people in it but there is no room for the fences which separate them." Sir Philip Gibbs in his book *The Cross of Peace* wrote, "The problem of fences has been to be one of the most acute that the world must face. Today there are all sorts of zig-zag and criss-crossing separating fences, running through the races of people of the world. Modern progress has made the world a neighborhood. God has given us the task of making it a brotherhood. In these

days of dividing walls of race, class, and creed, we must shake the earth anew with the message of the all-inclusive Christ, in whom there is neither bond nor free, Jew nor Greek, Scythian nor barbarian, but all are one.

**Many Members of one Body**  
 I Cor. 12:12-13

There is nothing as different as an eye and a hair, but they are members of the body. The unity is shown in their function — in relation to the person to whom they belong. The differences are great among people of a family, yet they have the same father and mother. There are differences among people, all people but the unity which they show "in Christ" show through to all.

The Holy Spirit makes the life what it is. When the Holy Spirit is working upon all the members then you

can see really what God's power is able to do. There is no wall of segregation in the work of the Holy Spirit. The power will effect each differently as people are different. The children born by the Holy Spirit into New Life and all one. This New Humanity is the all-inclusive force that reaches to all men. They are empowered, commissioned and kept by the Spirit until they are one!

## 'Bible In History' Float Wins Parade

PAWTUCKET, R. I. (EP) — A two-sectioned float depicting the Bible in history won first prize during a parade here.

The Arnold Middle School parade officials gave the prize to the "serious category" to Sheldonville Baptist Church which built the float.

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## Devotional

### "The Cost Of Doubt"

By J. H. Kynar, Bode  
Matthew 14:21

It is easy to imagine why the disciples became so frightened when they saw Jesus walking on the water that they cried out for fear. It is also easy to picture Peter asking Jesus to "bid me come unto thee upon the waters." Jesus explained Peter's failure when He asked "wherefore didst thou doubt?"



The cost of doubt to Peter, and to us, is enormous. Then we should ask, what does it mean to doubt? And also, what, or who, is the source of doubt? To doubt means to question, or distrust, a person or thing. May be we are justified in doubting one if that one has proven himself to be unworthy of our faith and confidence. But to distrust our Lord is without reason, and costly beyond measure. We are not surprised that the source of such doubt is Satan, the father of lies. He is constantly sowing the seeds of doubt with the hope that at least some of them will germinate, grow, and bear fruit.

If we are inclined to question the cost of doubt then even a brief look at history will quickly convince us. Satan caused Eve and Adam to doubt what God had said, and so led them to eat the forbidden fruit. It was a sinless race; now it is a sinful one, and the results are everywhere in evidence. Abraham and Sarah doubted God when they did not have a son when they thought that they should, and it resulted in the tragedy of Hagar, and the birth of Ishmael. Pharaoh doubted what God said to him through Moses, and the result of the plagues which followed, including the death of the first born of man and beast, is indescribable. Israel doubted God at Kadesh-Barnea when they were within a few days journey of the land of promise, and it delayed them for forty years. The churches of the New Testament doubted Jesus when He said that they were to be His witnesses at home, round about them, and to the end of the earth; and they gradually vanished from the earth. Who can measure the cost of doubting God?

Can you imagine what our doubting God has cost you and me? Doubting what He said about prayer: about witnessing: about tithing: about reaping what we sow. I have an idea that it has cost us far more than we have ever realized, and it is lamentable. May we say with him who said "I believe God," and resolve to doubt Him no more.

## Youth Workshop Being Held At McLaurin Heights

A Youth Workshop, "Christianity—Like It Is Today," is being held at McLaurin Heights Baptist Church Jackson August 9-13. The workshop seeks to combine the basic Christian truths with new methods of expression.

The workshop includes small groups in the following areas: Bible study, creative writing, and art. The purpose of these groups is to put the young Christian's ideas down to be shared with others.

When the groups come together nightly they will discuss varied topics critical for today.

Youth within the age limits (12-20) are invited to attend any or all of the sessions which begin at 6:45 p.m. Rev. Eugene H. Dobbs is the pastor.

Lending a hand will make it harder for you to borrow trouble.

## Church Evangelism Association Holds Louisville Meeting

The J. D. Watson Church Evangelism Association met July 17 at Lake Tia-O'Khata in Louisville, for its semiannual membership and board of directors meeting. There were approximately 65 members and guests in attendance.

J. D. Watson reported for the evangelistic team. For the first six months in 1971, twenty-eight evangelistic opportunities, including twenty-two Sing-Outs by the youth group, resulted in 653 decisions. A breakout on this total shows 384 professions of faith, 244 rededications, 19 by letter, and 9 called for special service.

The sincere desire of the team and the association is to preach the gospel in churches, large or small. If you desire such an effective ministry in your church, contact Rev. James D. Watson, Route 2 Box 174, Indianola, Mississippi 38751.

MEMBERS of the Building and Finance Committees of Bethany Church are from left: Mrs. Moody Polk, Jerry Brkett, Mrs. Curtis Chance, Forrest Polk, Mrs. John Burrow, Roy Polk, Charles Gordon, pastor.

## Bethany Church, Prentiss, Breaks Ground

On Sunday, July 18, Bethany Baptist Church, Prentiss, Jefferson-Davis Association, held its groundbreaking service for a new educational building.

This new building is to provide facilities for the Youth Division, Children's Division, and Preschool Division. Folding walls will be used in the Youth Division, facilitating its use for a Fellowship and Banquet Hall.

The building will have approximately 3600 square feet of floor space and will be constructed of masonry with brick veneer to match the present structures.

Landscaping has recently been done on newly purchased property adjacent to the present property. A part of this property will be used for a softball field and other recreation.

Rev. Charles Gordon is pastor and Lloyd Mims is minister of music and youth.

## Center Ridge Plans Building For Children

Members of Center Ridge Church, Yazoo County, have decided to launch a \$45,000 building program for the erection of a new educational building to accommodate 120 children ranging in age from infancy through 11 years. The two-story facility was designed by the Baptist Sunday School Board Architectural Department and will contain 4,600 square feet.

The pastor, Rev. Jim Nunnelee, reports several special contributions toward the project have been given by the members, and Center Ridge hopes its children will soon be able to occupy these new facilities.

Center Ridge Church of Yazoo County is not as old a church as many others, but has come a long way since its organization in 1892 and was accepted into the Center Baptist Association, now Yazoo County Baptist Association.

At that time the Rev. J. F. Hull was pastor. From then until 1970 the church has been under leadership of thirty different pastors. The membership has grown from thirty-seven to three hundred seventy-five. Gifts have been raised from \$16.00 (the recorded low in 1912) to \$28,061.00 (recorded high in 1969).

The first building was erected in 1894 and served as a place of worship until 1947 when the present sanctuary was built. In 1952 a two-story annex was added. In 1969 a broadcast of the morning worship service was begun. Today in 1971 a fifteen minute devotional at 8:30 a.m. and the 11 o'clock worship service are broadcast each Sunday over Radio Station W.J.N.S. A ministry to the deaf was started in 1968 when Mrs. Jim Nunnelee began interpreting the message for the deaf who attended church services. Mrs. Nunnelee also teaches a sign language class each Sunday afternoon.

The church is concerned about the young people and feels a need for larger and better facilities to take care of them. At present the church is using temporary classrooms which are considered inadequate for some of the children's groups.

## Off The Record

As an example of both a failure to understand everyday words and the way careless enunciation can give a word an entirely different meaning, there's an incident that arose in a court case in Kentucky in which a man, perhaps not the smartest fellow around, was suing his wife for divorce.

"Do you have any grounds?" the judge asked him.

"Just a few acres in the country," he replied innocently.

"Do you have a grudge?" the judge pressed.

"Yes, sir," the man answered, again with complete candor, "but it's not big enough for but one car!"

### CLOSE TABS

A rather stout woman consulted her attorney about suing over an accident in which she had lost a thumb.

"But," asked the lawyer, "what makes you think your thumb is worth \$50,000?"

"Because," said the woman firmly, "it was the one I kept my husband under."

A woman writes to tell how when her son, Danny, was a small boy, she once had to chew him out for walking across a neighbor's yard. "You shouldn't do that," she said, "because it's trespassing."

"But, Mother," he protested, "every night when I say my prayers, I ask God to forgive my trespasses, and some days I don't even trespass!"

Some people are like wheelbarrows—they don't go anywhere unless pushed. Some are like canoes—they need to be paddled. Some are like kites—keep a string on them or they fly away. Some are like kittens—more contented when petted. Others resemble footballs—no way to tell which way they'll bounce next. Then there are the balloons—full of air, ready to blow up. Some are like neon lights—they flash on and off. Then there are those few who are like good watches—open faced, pure gold, quietly busy, and full of good works.

If you are one of those who thinks you're getting too much government, you can be thankful you are not getting as much as you're paying for.

TV is educational. It puts repairmen's kids through college.

Some people have tact, and others tell the truth.

## Raps Namath, 'Love Story'

ST. LOUIS — Rev. Bill Glass, a former pro football star turned evangelist, and Vonda Kay Van Dyke, a former Miss America, were two of the speakers at the International Christian Endeavor convention in St. Louis.

During his keynote address before the convention, Mr. Glass, once a member of the Cleveland Browns and now the head of the Bill Glass Evangelistic Association, teed off on pro football's Joe Namath and the money-making novel and movie, "Love Story." In charging that "the new morality is the biggest pack of lies ever put together," the evangelist declared, "Joe Namath, quarterback of the New York Jets, is a moral ignoramus for his public expression that pre-marital sex is not immoral. What he is saying is that God is all wrong." Rapping "Love Story," Mr. Glass cited use of profanity 23 times in the film plus the "flaunting of pre-marital sex on the screen."

Miss Van Dyke, Miss America in 1965, received the society's Distinguished Service Citation during the convention. In accepting the award, she said she believes many churches are trying to gear the message of the gospel to reach youth. (RNS Photo)

## "Good News Tent" At Brookhaven Has Many Results

There were many decisions and other visible results in "The Good News Tent" revival held in Brookhaven recently, according to reports.

Rev. Joe Royalty, associate on the staff of the E. J. Daniels, Evangelistic Team of Orlando, Fla., was the evangelist.

Some visible results included: Twelve professions of faith, two for the ministry, three for full time Christian service, and numerous rededicated lives.

## Revival Dates

Curtis Union Church (Pamela): Aug. 8-13; Rev. Jerald Welsh of Rena Lara, evangelist; H. L. Furniss, song leader; services 8 p.m.

Galilee First Church, Gloucester: Aug. 15-20; Rev. Bill Crossly, pastor First Church, Magnolia, evangelist; Gene Lea, organist; Miss Karen Travis, pianist; regular Sunday services; weekday services 7 a.m. and 7:30 p.m.; Rev. J. Millard Purl, pastor.

Rock Hill (Rankin): Aug. 8-13; Rev. Ben Purvis (pictured), pastor Fairfield, Baton Rouge, La., evangelist; Ben Frizzell, Jackson, singer; Sunday services 9 a.m. and 7 p.m.; weekday services 7:30 p.m.; Rev. W. J. Murray, pastor.

First Baptist, Florence: Aug. 15-20; Rev. W. J. Hughes, pictured pastor Faith Church, Grand Forks, North Dakota, evangelist; E. C. Harpe, lead singing; Sunday services 11 a.m. followed by dinner on the grounds and 7 p.m.; weekday services 7 a.m. and 7:30 p.m.

Randolph Church (Pontotoc): Aug. 8-13; Rev. J. A. Blunt, pastor, Wheeler Grove Church in Alcorn County, evangelist; Gerald Waldrop, song leader; Mrs. Sylvia Cowser, pianist; services 10:30 a.m. and 7:30 p.m.; Rev. Marvin Grubbs, pastor.

Hebron Church (Yazoo): Aug. 22-27; Rev. Frank Casper, former pastor of the church, now in Virginia, evangelist; homecoming will be on Sunday with dinner on the grounds.

Hickory Ridge Church (Rankin): Aug. 8-13; Rev. Tom Douglas, associate in Sunday School Department of the Mississippi Baptist Convention Board, Jackson, evangelist; Rev. Joe Cammeri, pastor and song leader; Mrs. Lewis Hemphill, pianist; Mrs. J. P. Sandifer, organist; Sunday services 10:45 a.m. and 6:45 p.m.; weekday services 7:30 p.m.

Elmo Church (Jefferson Co.): Aug. 22-27; Rev. Archie Ezell, evangelist; services and dinner on grounds on Sunday; services 7:30 p.m.; Rev. R. L. Cooper, evangelist.



First Church, Saven: Aug. 15-20; Clyde Little, pictured left, pastor First Church, Holly Springs, evangelist; J. B. Betts, pictured right, music evangelist, conducting the music; Rev. J. Roy McComb, pastor.

First Church, Union (Newton): Aug. 15-20; Rev. Bob Posey, Birmingham, Ala., evangelist; Charles Higgins, singer; services Sunday 11 a.m. and 7:30 p.m.; weekdays 10 a.m. and 7:30 p.m.; Rev. Ferrell O. Cork, Jr., pastor.

Banner Church (Calhoun): Aug. 15-20; Rev. Martin Williams, pastor, Betheny Church, Slate Springs, evangelist; Miss Becky Peden, pianist; Miss Betty Swinney, organist; Miss Judy Brown, music director; services 10:30 a.m. and 7:30 p.m.; Rev. Millard L. Swinney, pastor.

Prairie First Church (Monroe): Aug. 15-20; Rev. Herbert Tackett, pastor and evangelist; music furnished by the youth of First Church, Aberdeen; services 7:30 p.m.; Sunday morning service 11 o'clock.

Unity Church, Route 1, Pattison: Aug. 15-20; Rev. Douglas Warren, Clinton, evangelist; Gage Hynum, Port Gibson, singer; weekday services 7:30 p.m.; Sunday services 11 a.m. followed by dinner on the grounds and afternoon services at 2 o'clock. Rev. Kermit Grammer, pastor.

Damascus Church (Franklin): Aug. 8-13; Rev. Milton Burns, pastor Ridgecrest Church, Ferriday, La., evangelist; Thomas Moak, music director Ridgecrest Church, Jackson, song leader; weekday services 10:30 a.m. and 7:30 p.m.; Rev. W. C. Sandiford, pastor.

First Church, Yazoo City: Aug. 15-22; Rev. Bill Sauer (pictured), Atlanta, Ga., evangelist; Lowell Leistner, Associate, with the Bill Sauer Evangelistic Team, singer; theme "Crusade for Christ"; services 7:30 p.m.; Sunday services 10:55 a.m. and 7:00 p.m.; Rev. James F. Yates, pastor.

Ruleville Church, Ruleville: Aug. 8-13; Rev. Richard G. Gordon, pastor and evangelist; Jackie Horner, associate minister of music, First Church, Oxford, song leader; services 7:00 a.m. and 7:30 p.m.

Eddiceton Church, Eddiceton (Franklin): Aug. 15-20; Rev. Paul Parker, pastor Sarepti Church, evangelist; Pryton E. Godbold, Jr., singer; Mrs. Pryton Godbold, Sr., pianist; Buffington, pastor.

Lake Harbour (Rankin): Aug. 15-20; Rev. David Skinner, Columbus, evangelist; Frank Stiedle, singer; special emphasis Sunday "Kin Folks Day" with morning service at 10:45 followed by dinner on the grounds and then an afternoon service; weekday services 7:30 p.m.; Rev. James Pugh, Jr., pastor.

Mountain Creek (Rankin): August 15-20; Rev. Vance H. Dyess, pastor, evangelist; Bill Barrett, singer; covered dish supper to precede the revival, Saturday night at the church; services nightly at 7:30, except Sunday night, when the service will begin at the regular time, 7 p.m.

Big Level, Wiggins: August 15-22; Dr. Charles Melton, pictured, professor of religious education, Clarke College, and superintendent of missions, Newton County, evangelist; Dallas Rayborn, Hattiesburg, music director; Mrs. David Perry, pianist; Rev. David Perry, pastor.

Central McComb, August 15-20; Dr. C. C. Randall, First Church, Tuscaloosa, Alabama, evangelist; Eugene Price, minister of music, Central Church, McComb, singer; Rev. S. A. Adkins, pastor; services at 7 a.m. and 7:30 p.m.

Wade Church, Wade: Aug. 15-22; Rev. Larry Taylor, left, San Antonio, Texas, evangelist; Wayne E. Parker, singer and special organ music, right; Rev. J. Ford Parker, pastor; services at 11 a.m. and 7:00 p.m. Sunday and at 7:30 p.m. through the next Sunday.

Meadow Grove Church (Rankin): August 15-20; Rev. Howard Benton, Pastor of Eastside, Jackson, evangelist; Toby Everett, minister of music. Rev. John O. McMullen, pastor.

## Oklahoma Pastor Is Named To SBC Stewardship Staff

NASHVILLE (BP) — Kenneth R. Mullins, pastor of Eastwood Baptist Church in Tulsa, Okla., for the past nine years, has been named consultant in endowment and capital giving service for the Southern Baptist Convention's Stewardship Commission here.

His appointment, effective Sept. 1, was announced by James V. Lackey, executive director of the SBC Stewardship Commission, and Ben Gill, director of the commission's endowment and capital giving service.

Mullins, who has been a part-time consultant for the commission for about three years, will have primary responsibilities in conducting capital fund-raising campaigns for local Baptist churches, through the "Together We Build" fund raising service, Gill said.

A native of Oklahoma, Mullins has been pastor of churches in Tulsa, and Enid, Sayre, and Buffalo, Okla., and pastor of Texas churches in Deer Creek, Joy, and Fort Worth.

As a consultant for the SBC Stewardship Commission, he has assisted three Oklahoma churches and one Kansas church in fund drives.

Mrs. Edward M. Bostick Jr., 76, emeritus Southern Baptist missionary, died July 20 in Richmond, Va., following an apparent heart attack.

She is survived by her husband and two grandchildren, all of whom reside in Richmond.

Mrs. Bostick and her husband were evangelistic workers for eight years in China before their retirement in 1937. Mrs. Bostick taught at Wei Ling academy for girls in Wuhsien (formerly Soochow) and worked with young people in Wuhsien and Wushih.



## BLESSITT TAKING ON TIMES SQUARE

NEW YORK — With the Rev. Arthur Blessitt (center) in the lead, the Jesus-People march through New York's Times Square during a rally protesting the area's pornographic shops, "go-go" night clubs and "skin flicks." As they marched, the group sang hymns and waved placards. At one point they sat on the sidewalk for a prayer service.

Mr. Blessitt, a Southern Baptist clergyman formerly from Mississippi, whose ministry is to the youth on Los Angeles' Sunset Strip, gained attention in 1970 by carrying a cross from Los Angeles to Washington, D.C.—RNS PHOTO

## Mrs. Edward M. Bostick Jr., Emeritus Missionary, Dies

Mrs. Edward M. Bostick Jr., 76, emeritus Southern Baptist missionary, died July 20 in Richmond, Va., following an apparent heart attack.

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## Sand Hill (Attala) Sets Homecoming And Revival

Sand Hill Church of Attala County will have a Homecoming service Aug. 15.

Sunday School at 10 a.m.; worship at 11:00 a.m. Lunch will be served at the church with singing, including special guests in the afternoon. Revival services each evening at 7:30 p.m. through Aug. 20. Rev. Sammy Ray, pastor of Jerusalem Church, Attala County, evangelist. Rev. Walter E. Hines, Jr., is pastor of Sand Hill.

## Foreign Mission Board Resumes Printing Missionary Newsheet

"Missionary Intercom," a monthly newsheet published from July 1960 through June 1964, has been revived by the Overseas Division of the Foreign Mission Board (FMB) in Richmond, Va.